5c per copy

SOCIAL JUSTICE

Father Coughlin's Weekly Review

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Volume III No. 5 | Royal Oak, Michigan | February 1, 1937

Social Justice Goal of Bishop Gallagher

Left Record of 18 Years as a 'Builder'

The Most Reverend Michael James Gallagher, D. D., whose sudden and untimely passing shocked the nation, will be recognized by history, even better than now, for his many outstanding and prodigious accomplishments. Of strong Irish background, he possessed a fighting spirit and indomitable courage which evoked the admiration and respect of all who knew Detroit's famous Roman Catholic bishop.

On November 18, 1866, in the tranquil little Michigan hamlet of Auburn, his eventful life began. The youngest of three children born to James and Mary Toomey Gallagher, the young Michael early displayed a positive and unmistakable faculty for acting upon his own convictions. His early education was gained, first, in the proverbial red schoolhouse and later, in the parochial schools of Bay City. At 17, without a word to his parents, he went to the nearby village of Kawkawlin to take a school teacher's examination, which he passed successfully. He then began life as a public school teacher, and four years later recognized his religious vocation, although his parents had previously cherished hopes that he would embark upon a military career by enrolling at West Point.

Educated Abroad

In the fall of 1884, Bishop Gallagher began his ecclesiastical education at Assumption College in Sandwich, Ontario. A year later, the diocese of Grand Rapids adopted him as a student and sent him to the historic Mungret College near Limerick, Ireland. After studying four years there, he received his Bachelor of Arts degree, and subsequently enrolled at the Royal Imperial University of Innsbruck in the Tyrol, where he acquired philosophy and theology. On March 19, 1893, he was ordained at Brixen, after which he gained his first practical experience as a chaplain in a summer hotel at Achensee.

Upon his return to Grand Rapids in 1895, his first assignment sent him to a small French parish at Carrollton, a suburb of Saginaw, after which he was transferred to another hamlet called Hem-

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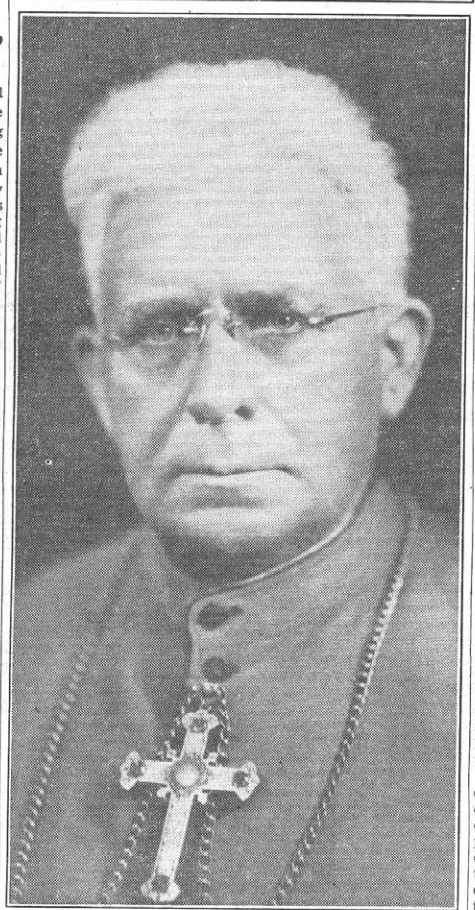
PATRON OF SOCIAL JUSTICE



Most Rev. Michael James Gallagher
1866 — Bishop of Detroit — 1937

"Abundare faciat caritatem" ("That Charity May Abound"), the motto on his episcopal coat of arms, was exemplified in his life.

Late Detroit Prelate Champion of People in Battle for Rights

Father Coughlin's program of Christian Social Justice for America is the heritage from four great leaders of his church.

In 1848, a 37-year-old German priest, Wilhelm Emanuel von Ketteler, developing the sociological principles of St. Thomas Aquinas, espoused the cause of the working men of Germany. Out of the ensuing battle, in which powerful foes sought to silence and unfrock him as a "priest in politics," von Ketteler emerged in 1869 as the "fighting bishop of Mayence."

Von Ketteler's writings so influenced a fellow bishop, one Gioachino Pecci of Perugia, Italy, that when the latter became Pope Leo XIII, he wrote, in 1891, his famous "Rerum Novarum," an encyclical letter "On the Condition of Labor."

On May 15, 1931, Pius XI, in an even more widely known encyclical, "Quadragesimo Anno," on "Reconstructing the Social Order," gave the effect of an official order to the teachings of Leo, which were being treated chiefly as a subject for academic discussion.

But five years before Pope Pius wrote "Quadragesimo Anno"—on the third Sunday of October, 1926—the Rev. Father Coughlin, pastor of the Shrine of the Little Flower at Royal Oak, Michigan, delivered his first radio sermon, with the permission and at the direction of his beloved bishop, the Most Rev. Michael James Gallagher of Detroit.

"I received the encyclical letter of Pius XI long after I had ordered Father Coughlin to preach the doctrines of the Church on the economic and social order," Bishop Gallagher disclosed in a sermon broadcast on Sunday, April 21, 1935.

Elsewhere in this edition of SOCIAL JUSTICE it is recounted that **"half of the churches of the metropolitan diocese of Detroit;** more than half of its parochial school buildings; and 275 of its zealous young priests," all were created in the 18 years of Bishop Gallagher's administration.

But what no newspaper account can ever adequately record, and only the perspective of history can judge with appreciative accuracy, is the contribution made to our national life and to world social order by the vigorous mind of this "building bishop" of Detroit, who never forgetting the patronage of Saint Michael, was a battler of the Church Militant.

Firm Champion Of Fr. Coughlin

It is due to the late Bishop Gallagher that you, today, read this issue of SOCIAL JUSTICE. To his vigorous championship of his chosen priest, Father Coughlin, the National Union with its sixteen principles of Social Justice; the world famed Radio League of the Little Flower; and the Shrine of the Little Flower, first church in the world to be dedicated to Saint Therese of the Child Jesus, all owe the debt of respect and reverence due to a noble patron.

"That Charity May Abound" was his episcopal motto.

The story of Bishop Gallagher's stalwart championship of social justice is already familiar to readers of this paper and to members of the National Union. Two notable pronouncements of this modern prelate deserve to be preserved and remembered especially at this time.

In an introduction to an authorized biography of Father Coughlin, written in 1933, Bishop Gallagher clearly outlined his stand on the battle for social justice in America. Over his own official signa-

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A Message to Labor

What Price Victory?

By Father Coughlin

YOU who earn your bread by the sweat of your brow have drawn conclusions similar to those which I arrived at from years of studying statistical figures. You know you work hard and gain little. You have learned that at the end of your factory year you have saved little or nothing with which to purchase security. You have realized that in most cases you are treated as damaged goods when you arrive at the age of 45. You are incensed to learn that the stockholders receive such an unfair proportion of the profits while such a pittance of bread money is placed in your pay envelope.

Because of these things the sympathy of the entire world is with you. No honest informed man will quibble with these complaints even though they are advanced by a Communist or a Christian.

The fact that you have been paid a higher scale of wages in the automotive industry or in the steel industry or in any other industry does not lessen the righteousness of your uprising against a less-than-living-wage which characterizes practically every industry in the nation.

Because, both yesterday and today I supported you in your complaints, I feel that I have a right to address you on the American method of rectifying the economic ills which are plaguing you.

A certain labor organizer reproached me today for being "intolerant to the Communists." He listed all the grievances which Communism levels against capitalism. Then he asked me if I did not agree with his citations. I replied that, in the main, I admitted substantially what he said to be the truth.

"Why then," he said, "are you not willing to follow the Communists who are so sincere in ridding America of the economic evils which both of you recognize?"

My answer was blunt. I told him that Communism could rid America temporarily of the evils referred to but would replace them with greater evils. Moreover, I reminded him that **I was never guilty of recommending decapitation to a person suffering from a headache.**

Next I was accused of being hostile to John L. Lewis. The accusation was admitted. Facts were demanded to rationalize my attitude.

Briefly I upheld my position with arguments based on the following:

Mr. Lewis proposes to remedy the economic situation for labor by merely demanding:

Higher pay per hour.

Fewer working hours.

Control of the speed-up system.

The sole right of collective bargaining to be vested in the C. I. O. for the motor industry.

The establishment of a powerful labor political party.

Dictatorial powers over the members of the C. I. O., not permitting them to vote democratically.

That Mr. Lewis desired the betterment of the laboring class was absolutely admitted. That the methods to attain this betterment were inefficient and unsound was my contention.

Supposing that Mr. Lewis is magnetic enough to acquire a following of seven or ten million laborers; supposing that, through sheer force of numbers, he is able to wring from capitalism a dollar an hour and a 30-hour week for all automotive laborers, will the men who work in the factories be victorious? Will the economic evils from which they suffer be wiped out?

Positively no. Such a victory will prove to be empty and the evils will be increased within the next four years.

The reason for this last statement is obvious. Mr. Lewis, if we can judge by his statements and his writings, does not know the basic causes for the exploitation which labor has suffered. He is under the impression that the owners of industry are greedy and, therefore, retain too large a portion of the profits for themselves. Their greed can be harnessed by demanding a higher rate of wages, so thinks Mr. Lewis.

This is a fatuous conclusion. Grant that General Motors, Chrysler, United States Steel and every industry can be forced by labor to surrender a higher rate of wages per hour. However, this will not harness their greed, if Mr. Lewis' contention is correct in his statement that greed is at the bottom of it all. Here is the reason:

Is it not only possible but probable that these industrialists will raise the prices of their products? Is it not also probable that the private corporation, known as the Federal Reserve Bank which regulates the purchasing power of a dollar, will continue to co-operate with the big industrialists to such an extent that the cost of living also will be raised? **Even though the laborer secures more dollars as a result of the strike, will he secure more shelter, more food, more clothing when the purchasing power of the dollar can be juggled by those who control it?** Thus, is not Mr. Lewis shooting at a shadow instead of at the real cause of the exploitation?

In other words, Mr. Lewis does not understand what a dollar is. He does not know who creates the dollar and who regulates it together with the cost of bread and butter. If he did know these things he would be guilty of the greatest betrayal in the history of labor insofar as he agitates the factory workers by rubbing the salt of their grievances into their wounds and attempting to cure these wounds with a lotion of carbolic acid.

The labor question can never be settled until the money question is first settled. Labor must be assured that the extra pay he wins from industry must mean something, otherwise industry can afford to pay you $10 an hour and you will find yourselves no better off tomorrow than you are today.

Last week I pointed out that the labor question will never be answered in this nation, or in any other nation, until organized labor has intelligence enough to strike against the dishonest dollar and to **strike for a living annual wage based upon the purchasing power of the dollar.**

In six months from now, granted that Mr. Lewis and the C. I. O. will be victorious, I predict that the financial gains which labor will make today will disappear when butter costs a dollar a pound, when rents are raised at least 50 per cent, when shoes will be priced at $10 a pair and when the general cost of living will have advanced.

I observe that no responsible Communist leader has ever brought this to your attention. Like his fellow Communists he is content to growl over his grievances, to agitate the laboring men, to lead them down the blind alley of higher-wages-per-hour. Very soon the Lewises and the Communists who never learned the cause of low wages and of depressions and who never studied the dishonest trick of juggling the purchasing power of the dollar—very soon they will tell John Laborer that industrial affairs cannot be rectified in America until labor confiscates the factories and operates them for the benefit of labor.

This reminds me of the monkey inflicted with fleas. Hoping to remove the vermin he scratched himself to death! It never entered into his mind to take a medicated bath.

The methods, therefore, which I advocate in the name of social justice and the methods which John L. Lewis advocates are poles apart although our advertised objective is identical.

I also do not agree with John L. Lewis that the C. I. O. should be vested with the sole collective bargaining power for labor. Today the C. I. O. has a membership of not more than three million. Today there are approximately 26-million laborers who do not belong to the Lewis organization. When did it become logical for the tail to wag the dog? By what logic do we conclude that the part is greater than the whole?

Labor has much to learn. It voted for the New Deal administration with its PWA, its financial union with the international bankers of Britain and of France, its back door entrance into the League of Nations through the pan-American peace conference, and its obdurate silence on rectifying a rotten money situation. It voted for members of Congress who, like John L. Lewis, profess apostolic zeal in favor of the laboring class but who, at the same time, will vote for the creation of new loans running into billions of dollars—loans issued by the privately owned Federal Reserve banks; loans secured by bonds which our government surrenders to these banks; loans which you laboring men will repay with tax money by the sweat of your brow; loans which the Fed-

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A Letter by Father Coughlin to the Owners of Industry

GENTLEMEN, I approach you neither as a laborer nor an industrialist, but simply as a priest, not totally ignorant of economics and sociology. I am desirous of assisting both you, the owners and the laborers whom you employ, in a just settlement of the industrial problem which, if not solved, threatens to bring about incalculable harm to society in general.

Consequently, I ask you to receive the following thoughts in the same dispassionate spirit in which I conceive them.

First, let it be recognized that a mental union has been firmly established among the laboring men of this nation. This was realized through the radio activity of those who befriended labor and through mass communication among the laborers themselves in mass production factories. Sociologically speaking, a physical union among the laborers will be the natural development of the mental union which is already established.

When that development will have matured, the owners of industry, although organized in corporations, will be a pitiable minority. You will be no match for the vast majority opposed to you four years hence when the ballots will be cast to elect a new Congress and a new President of the United States. Therefore, simple prudence suggests that you take cognizance of these two facts: No longer are you able to dominate labor. No longer can the newspapers which reflect your attitude influence the voting public. In fact, one Detroit newspaper has already experienced a sit-down strike. Every newspaper published in the Michigan industrial centers is fearful of losing circulation if editorial matter criticizing the strikers is printed. I repeat that your vehicle for spreading propaganda shows serious signs of breaking down.

Thus, gentlemen, in my opinion, despite your wealth and your material possessions, you are no match for the organized forces of labor. You should recognize that the epidemic of strikes, which is now made manifest, is only in its incipient stage.

If you are prudent (and I deem that you are) you should consider that the sit-down strike has definitely received the benediction of the New Deal administration. Has not Governor Murphy of Michigan displayed the attitude of the New Deal towards the sit-down strikers? He has pledged the taxpayers' money to feed the strikers even while they are occupying your property. In this way, he has placed a premium on strikes and, indirectly, has pledged the expenditure of your tax money to support those men who have organized against you.

Gentlemen, may I once more insist that your position is very secondary both in power and influence. Today you are wealthy in physical assets. But, like the creations of a Frankenstein, these assets will devour you unless your factories are operating, and unless the epidemic of strikes is stamped out. Taxes, insurance, general upkeep and a thousand incidental expenses are leakages which cannot be sustained by idle factories. Soon they will become imponderable deficits.

When he was mayor of the City of Detroit, Governor Murphy once remarked that the day was soon approaching when visitors coming to Michigan would be making pilgrimages to view the dilapidated wreckage of the once proud Ford factory! **Perhaps Frank Murphy was more prophetic than some of us care to admit.**

It is possible to stultify this prophecy if you industrialists put into practice social reforms which you have opposed, not through malice but through ignorance.

At a meeting of a group of men identified with a certain motor corporation, one of the chief stockholders said: **"Sirs, this motor corporation is organized to make profits."** The president of the corporation then addressed the group and reiterated what this chief stockholder had just expressed.

I am advertising neither the name of the corporation nor the names of the chief stockholder and its president. Those of you who read these lines can attest to the veracity of this report. However, both the president of the corporation and its chief stockholder manifested a glaring deficiency in their knowledge of ethics and of sociology insofar as **no corporation can be organized to operate only for profits**; and insofar as **every corporation must be organized for the social welfare of the entire state**, and not only for the private financial welfare of the stockholders. I believe that David Ricardo, who enunciated the iron law of wages and the profit objective of corporations (both of which many of you gentlemen have adopted), obtained his information from a tycoon named Cain who, centuries before, had enunciated the heretical question: "Am I my brother's keeper?"

Among the social reforms which I suggest to you is the recantation of your policy of producing only for a profit, and the adoption of a policy to produce for use at a profit both for yourselves and for the laborers whom you employ. **Labor has the right to demand a profit just as much as the investor has the right to demand a dividend.**

Society, of which you are an integral part, has the right to enjoy the fruits of science, of industry, of the inestimable wealth of our nation which is stagnant about us, even though the man-made convention of our present obsolete monetary system must be cashiered in favor of a new method of distribution.

You would not stultify yourselves by distributing your motor cars over the face of the earth in ox-carts or in sailing vessels. You are too modern to consider that. But you are old-fashioned and passe in clinging to the ox-cart of distributing wealth on the back of debt dollars, which are issued by a private corporation for its own profit.

Finally, in the litany of social reforms which are demanded, **a living annual wage predicated upon the cost of living and the purchasing power of the dollar must be instituted forthwith.** To argue that this reform is an impossibility is to admit that your entire system of capitalism has not only proven itself to be incompetent, but that it is willing to surrender to the advances of collectivism.

Gentlemen, unionism among laborers is a desired objective. But unions which are so often officered by radicals are most dangerous. Elsewhere in this issue of SOCIAL JUSTICE I endeavor to point out to the working men how futile it is for the leaders to strike for a wage of 80 cents or $1.80 an hour. That this temporary objective will be attained by the unions is a foregone conclusion. But are you industrialists endowed with sufficient providence to foresee what will eventuate six or ten months hence?

When the cost of living will assimilate all the temporary gains made by labor, is it not sociologically certain that John Lewis, or his successor in office, will reassemble the ranks of the working men to strike for higher wages only to have this higher wage scale once more levelled off by a future higher cost of living? Eventually, all such temporizing will have failed. It is my opinion that some labor leader will arouse his followers to seize your factories and to operate them for the use and the profit of the working men themselves.

This is an abhorrent thought upon which I care not to dwell. Nevertheless, I cannot expell it from my mind today any more than I could in 1930 when I first made bold in a series of radio lectures to point out the moral probability of America's going Communist. I do not applaud myself for having foreseen at that time what is transpiring at this date. I am simply coming before you as an advocate of social justice to seek your co-operation in repulsing Communism and its advances. I make this request seriously because, in my opinion, the old triangle of modern Capitalism, Communism and Christianity has been flattened out. Only two sides remain — the side of Communism and the side of Christianity. One or the other will dominate the destiny of America and of the world within the next 12 years.

What are my suggestions?

Materially speaking, those geniuses of industry—the Fords, the Knudsens, the Chryslers, the Zeders, the Martins, the Sorensens—must convene and agree upon **a policy of a living annual wage based upon the purchasing power of the dollar.** No defeatist can persuade me that such an achievement is not possible. There is an abundance of intelligence at your disposal. There is immeasurable will power at your command. You can do this thing if you determine to do it. It is the only thing that can prevent the growth of radical unions and the only thing that

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SOCIAL JUSTICE

FATHER COUGHLIN'S WEEKLY REVIEW

Published by The Social Justice Publishing Co.

February 1, 1937 162 Volume III No. 5

Copyright, 1936, by The Social Justice Publishing Company; published weekly; publication and editorial office, Box 150 Royal Oak, Michigan. Subscription price, United States and possessions, $2.00 per year. Unless otherwise directed; we begin all subscriptions with the current issue. Entered as second class matter, March 12, 1936, at the post Office at Royal Oak, Michigan, under the act of March 3, 1879.

PRINCIPLES OF SOCIAL JUSTICE

1. **Liberty of conscience and education.**
2. **Just, living, annual wage.**
3. **Nationalization of important public resources.**
4. **Private ownership of all other property.**
5. **Control of private property for public good.**
6. **Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.**
7. **Restoration to Congress of its sole right to coin and regulate the value of money.**
8. **Maintain cost of living on an even keel.**
9. **Cost of production plus a fair profit for the farmer.**
10. **Labor's right to organize.**
11. **Recall of non-productive bonds.**
12. **Abolition of tax-exempt bonds.**
13. **Broadened base of taxation on basis of ownership and capacity to pay.**
14. **Simplification of government and lower taxes.**
15. **Conscription of wealth as well as men in event of war.**
16. **Sanctity of human rights preferred to sanctity of property; with government's chief concern for the poor.**

Putting the New Deal On the Spot

JOHN LEWIS certainly did not benefit the righteous cause of American labor when he issued the recent statement wherein he grossly embarrassed the President of the United States.

Lewis' statement was too dangerous. From now on he probably will find less and less good will among the ranks of the New Dealers.

Until the American people are in a mood to throw off the trappings of democracy, no reigning political party, however powerful, can afford openly to admit that they came into office as a result of factional horsetrading.

Seldom will you see so unguarded a statement as the following typical Lewis remarks:

"We enunciate the principles of President Roosevelt. He was talking of our people yesterday when he described the ill-clothed, ill-fed and ill-housed.

"We have sent word to the President through Secretary of Labor Perkins and Governor Murphy that these 'economic royalists,' as represented by General Motors, contributed money and used energy to drive him from the White House.

"At that time, the President asked labor to help him to repel the attack. We did so. These same royalists now have their fangs in labor.

"We expect help now from the administration and we have so advised Secretary Perkins. It is for the President to decide whether the time has come for intervention."

Never has a President of the United States been so mercilessly "put on the spot."

His own words are thrown back at him, as a challenge, by a self-appointed spokesman of those in whose interest he sacrificed that aloofness from class alliances which alone can enable the chief executive of all the people to command confidence when he acts in his sometimes necessary role of mediator, peacemaker and judge.

* * *

As long as our democratic-capitalistic system is to continue, we will require the services of management as well as labor to turn the wheels which produce our prosperity. To stigmatize all management with an abusive and ill considered name of reproach has contributed nothing and will contribute nothing to the promotion of harmonious co-operation between capital and labor, which is the precise reform this country and the world most sorely needs.

In 1933 both capital and labor were prostrate. Both were faced with seemingly insuperable problems. Both were ready for a strong but sympathetic hand to lead them out of the stagnation which was the final result of their own conflicting efforts.

Was not that the time for leadership to set the example of co-operation? Was that not the time to dramatize before the undivided attention of a harrassed nation the essential inter-dependence of capital and labor?

Now that the hysteria of panic has been assuaged, there is a growing realization that the merciless castigation of one vital element in our economic confederation, however deserved it may have been, was not the wisest policy.

It is always so easy to become emotional, passionate, vituperative. But constructive work and productive thinking are never done under such influences.

It is hard to be poised, deliberate, cool headed, when the world is falling from its pedestal and men are in the talons of despair. It is hard to be wise. It requires one gifted with the rare talents of true leadership.

Leadership strives for peace amid the turmoil of war and to maintain continuing peace against the deteriorating influences of ease and pleasure.

More and more people are beginning to question the policy that pilloried one group of our people without calling into judgment the patent shortcomings of the others.

People, who were certain this nation had chosen a new road to better days, are wavering in their conviction as they watch our progress from devastating economic prostration to what gives promise to be equally devastating economic warfare.

The General Motors strike is destined to be a major turning point in our social and industrial history.

Both sides appear deadlocked, holding to their dominant interests with the unreasoning tenacity of spoiled children.

The welfare of the entire American people hangs on the issue of the battle. Obviously, as long as both sides are permitted to clog the wheels of industry by standing pat on unreasonable demands from the other, the communities which depend on the automobile industry will be in a state of actual depression.

The farther the warfare spreads, the nearer the nation will approach to renewed and complete depression.

That the strike will spread is the assurance John Lewis gives his fellow citizens. He says, predicting a major steel strike:

"There will be no compromise in the automobile industry just as there will be no compromise in the spring with steel. This is no time for neutrality, no time for pussy-footing."

That sounds more than a little like the language of dictatorship. It is a sad realization that the language is being gradually learned by the American people.

As things stand today, John Lewis is exerting a far greater influence on the present affairs of the nation and on its future destiny than is the most popular president ever elected. His influence is felt much more forcibly than that of the entire Congress whose oneness of political faith seems to give them less facility of action and less determination to act than John Lewis' mandate from the C. I. O. gives him.

It is nothing short of an affront to the American people that John Lewis, in his ambitious campaign against industry, has had the temerity to call in question the good faith and the democratic Americanism of the present administration—thereby hampering its freedom of action.

The American people issued their mandate to Franklin D. Roosevelt, not John L. Lewis.

EYES and EARS

By Mark Meechan

ON WEDNESDAY, January 20, from the steps of the nation's Capitol, was pronounced one of the strangest speeches ever devised.

President Roosevelt, in 1933, did admirably the thing that he was elected to do. He was made chief executive in a time of crisis and given a mandate to meet that crisis with all the resources of the nation.

In that inaugural address, he faced the crises and sounded the battle cry against the forces of depression and exploitation.

When he was re-elected last November 3, the nation was not facing a crisis. His popular vote, however, represented a greater landslide than that of 1932.

The mandate was unmistakable. The American people believed that the New Deal had successfully met the forces of depression. They returned the Democratic party to power—to perfect its work, to restore and solidify prosperity.

On November 3, no crisis faced the nation. Today the nation faces a major crisis. He who denies the crisis ignores the hopeless deadlock existing between the Lewis-dominated United Automobile Workers, now on strike, and the Wall - Street - dominated General Motors Corporation, now out of production.

The fact of crisis is made more obvious by the broadly-publicized intention of the Lewis labor machine to spread the progress-impeding anaesthesia of the strike to other units of the auto industry, to the coal industry and to the most fundamental of all the units of our national economy, the steel industry.

When President Roosevelt rose to speak, on January 20, the nation was facing a crisis which may well, before it has run its course, induce a new and perhaps more dangerous depression than the one which, as the people recently thought, was definitely passing out.

And the President of the United States said never a word about it! Not a syllable about the new national menace in a speech traditionally intended as the keynote to the policies of each new administration.

For that reason, we say the inaugural address was the strangest, most inexplicable in the long century and a half of our history.

You will find no parallel to this momentous omission in the book of inaugurals. Always, when crisis faced the nation, the newly-elected executive challenged it, reassured the people. You are re-

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Labor and Wages

So eminently opportune are the pronouncements on labor by His Holiness, Pope Pius XI, that SOCIAL JUSTICE this week continues its quotation from the famous encyclical letter, "Quadragesimo Anno," from the pen of the reigning pontiff.

By Pope Pius XI

EVERY EFFORT must be made to bring about a more equitable distribution of the fruits of production. The wealthy—at least in the future—must be permitted to accumulate only their just share, and the workingmen must be supplied with no less than a sufficiency. The purpose is not to encourage laxity on the part of laborers, for man is born to work as the bird to fly. However, an opportunity must be given the workingmen to increase their possessions by means of thrift. Prudent management of these possessions may free the proletarians from the hand-to-mouth uncertainty which has heretofore been their lot. Thus, they may be enabled to bear the family burdens with greater ease and security. Moreover, they may be thus placed in a position not only to support life's changing fortunes, but to assume the reassuring confidence that some little provision will remain for those whom they leave behind when their own lives are ended.

Pope Leo XIII did more than merely suggest the above ideas. He stated them in frank and open terms. We now emphasize them with renewed insistence in this present encyclical; for unless serious attempts be made to put them into practice with all energy and without delay, **let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution!**

(Editor's Note: The prophecy herein made by Pius XI was scoffed at in 1931. Since that day Communism, which aims at destroying our modern civilization by force of arms, has advanced in Mexico, Spain and France. It is causing serious alarm in our own country, for too many of our "sit-down" capitalists have not had the providential vision to organize against it by removing its causes. It is lamentable to see the puny efforts being made on many fronts to stem the tide of Communism. You cannot talk it out of existence. You cannot bray it out of existence by radio discourses. Above all, you cannot force it out of existence by a mere preponderance of wealth. It can be destroyed only by removing its causes, which are deep-seated in modern capitalism.)

What Is Just Wage for Labor?

The program so forcefully advocated by Leo XIII, and again reiterated in this encyclical, can not be realized unless the property-less wage-earner be placed in such circumstances that, by skill and thrift, he can acquire a certain moderate ownership. But if he has nothing but his labor by which to obtain food and the necessities of life, how can he ever save money, except from his wages and by living sparingly? Let us consider, therefore, the question of wages, which Leo XIII held to be "of great importance," stating its principles and precepts, and explaining them when necessary.

First of all, those who hold that the wage contract is essentially unjust, and that it must be replaced by the contract of partnership, are certainly in error. In fact, they do grave injury to Leo XIII, whose encyclical not only admits this contract, but devotes much space to its determination according to the principles of social justice.

However, in the present state of human society, it is deemed advisable that the wage contract should, when possible, be modified somewhat by a contract of partnership. This is already being tried in various ways to the substantial gain of both the wage-earners and the employers. It provides for the wage-earner an opportunity to share, to some degree, in the ownership, the management or the profits.

In estimating a just wage, not one consideration alone but many must be taken into account. In this connection, let us turn again to the wise words of Leo XIII which read: "Before deciding whether wages are fair, many things must be considered."

He thus refuted the irresponsible view of certain writers who declare that this momentous question can easily be solved by the application of a single principle, even though a false one.

Widely propagated today is the entirely false principle that the worth of labor—and, therefore, the equitable return to be made from it—should equal the worth of its net result. In this way is claimed for the wage-earner the right to the full product of his toil. The obvious error of this principle is more apparent when viewed in the light of the above-written facts concerning capital and labor.

Individual and Social Character of Labor

In labor, as in ownership, it is an evident truth that there is a social as well as a personal or individual aspect to be considered. This is especially true in the case of hired labor. Man's toil cannot possibly produce due fruit unless human society forms a truly social and organic body; unless labor be protected in the social and juridical order; unless the various forms of human endeavor, which are dependent upon each other, are united in mutual harmony and mutual support; and unless, above all, brains, capital and labor combine together for common effort. Hence, if the social and individual character of labor be overlooked, it can be neither equitably appraised nor properly recompensed according to strict justice.

From this double aspect, growing out of the very notion of human labor, follow important conclusions for the regulation and fixing of wages.

In the first place, the wage paid to the workingman must be sufficient for the support of himself and of his family. It is right indeed that the rest of the family contribute according to their power towards the common maintenance, as in the rural home or in the families of many artisans and small shop keepers. But it is wrong to abuse the tender years of children or the weakness of women. Mothers will, above all, devote their work to the home and the things connected with it. To be opposed with all our strength is the intolerable abuse whereby mothers of families are forced to engage in gainful occupations outside the domestic walls of their homes. Because of the insufficiency of the father's salary, they find it necessary to abandon their own proper cares and duties, paramount of which is the education of their children.

(Editor's Note: It is estimated that 50 out of every 100 persons in America are engaged in hired labor. This proportion is altogether beyond reason. It means that fathers of families, plus other members of the same family living under the same roof, are busy supporting a domicile. Is it not regrettable that so many married women are forced to sell their labor instead of reigning queenly over their homes? Is it not regrettable that child labor, despite all statements to the contrary, is still with us? Is it not regrettable that so many men who have attained their 45th year are now classified as incompetents in the field of industry?

Worker's Wage Should Support Kin

Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If, in the present state of society, this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult workingman such a wage. In this connection, a word of praise might be uttered for various systems devised and attempted in practice, by which an increased wage is paid in view of increased family burdens, and a special provision is made for special needs.

The condition of any particular business and its owner must also come into question in settling the scale of wages; for it is unjust to demand wages so high that an employer cannot pay them without ruin, and without consequent distress amongst the working people themselves. If the business makes smaller profits because of bad management, lack of enterprise or antiquated methods, this is not a just reason for reducing the workingmen's wages. If, however, the business does not make enough money to pay the laborers a just wage, either because it is overwhelmed with unjust burdens, or because it is compelled to sell its products at an unjustly low price—then those who thus injure the business are guilty of a grievous wrong. It is they who deprive the workingmen of the just wage and force them to accept lower terms.

Therefore, let employers and laborers join in their plans and efforts to overcome all difficulties and obstacles, and let them be aided in this wholesome endeavor by the wise measures of the public authority. In the last extreme, counsel must be taken whether the business can continue, or whether some other provision should be made for the workers.

Cites Exigencies Of the Common Good

The exigencies of the common good must be regulated with a view to the economic welfare of the whole people. We have already shown that it is conducive to the common good to enable wage-earners of all kinds to attain the possession of a modest fortune. This they can do only if they receive wages that are sufficient to provide for more than the bare necessities of life. However, another point of importance which must not be overlooked, especially in these days, is the fact that opportunities for work must be provided for those who are willing and able to work. This is dependent, to a great extent, upon the scale of wages, which multiplies opportunities for work as long as it remains within proper limits, and reduces them if allowed to pass these limits.

All are aware that a scale of wages which is either too low or excessively high causes unemployment. Now unemployment is a dreadful scourge, particularly if it is widespread and of long duration as we have been forced to experience it. Not only does it cause misery and temptation to the laborer, but it ruins the prosperity of nations and endangers public order, peace and tranquility the world over. **It is contrary to social justice to lower or raise wages unduly with a view to private profit and with no consideration for the common good.** Social justice demands that by union of efforts and good will a scale of wages be set up, if possible, by which the greatest number of persons be offered opportunities of employment and of securing for themselves suitable means of livelihood.

Here enters into consideration a reasonable relationship between different wages. Intimately connected with this is a reasonable relationship between the prices obtained for the products of the various economic groups, agrarian, industrial, etc. Where this harmonious proportion is kept, man's various economic activities combine and unite into one single organism and become members of a common body, lending each other mutual help and service.

The economic and social organism will not attain its end or become soundly established until it secures for each and all those goods which can be given by the wealth and resources of nature, by technical achievement and by the social organization of economic affairs. These goods should be sufficient to supply all necessities and an honest livelihood. More than that, they should be sufficient to uplift men to that higher level of prosperity and culture which, if used with prudence, is a singular help to virtue, rather than a hindrance.

Lewis Switched Politics in Comeback

Dicker for 1940 Seen in Labor Dictator's Tie-up to New Deal

SOCIAL JUSTICE herewith presents the third in a series of special articles on the labor career of John L. Lewis, former mine leader, who as head of the Committee for Industrial Organization, now challenges craft unionism with a dictatorship of direct action by a united labor front. A fourth article, dealing with the "red" lieutenants of Lewis, will appear next week.

As president of the United Mine Workers of America, John L. Lewis has more or less basked in the national spotlight since 1919.

A conspicuous newsmaker in everything he undertakes, his successes and failures have been equally productive of publicity.

The greatest crisis in his crusade for power came in 1932 when, at the end of his thirteenth year in office, he was widely branded as a fraud and a betrayer of labor. The coal industry was in chaos and the United Mine Workers Union, which was the mightiest organization in the country when Lewis took it over, was shot through with dissension.

Miners and operators alike castigated the union tycoon for their troubles. Bituminous and anthracite operators fumed against widespread declines in production, which they attributed to what they charged was Lewis' brutish and antagonistic activities. Miners looked to their own reduced economic state, accentuated by one unsuccessful strike after another, and held Lewis responsible.

The union chief's vaunted slogan, "No Backward Step," had become a back-lash on its author and a cruel joke to those it was calculated to benefit.

Political Switch Assures Comeback

John Lewis contemplated his bedeviled position, and then switched political horses in time to save his skin.

Overnight he changed from a rock-ribbed Republican to a rabid New Dealer. His almost sensational comeback to the commanding place he now holds in the labor movement dates from that transition.

He became the pampered pet of the Brain Trusters—they saw in him a helpful confederate in educating the working classes to their theories. He was observed frequently in the company of Rexford Guy Tugwell and others of the inner council.

Lewis used this enviable connection to its fullest advantage. His flagging self-confidence soared to new heights, and once again he became the strutting, rambunctious cavalier of old.

Passage of the National Industrial Recovery Act and, later on, a donation of $441,000 from the United Mine Workers to the Democratic campaign fund, put the finishing touches on his comeback.

Telling of Lewis' activities in the first days of the NRA, a recent article in Fortune magazine stated:

"It was the flag-waving, beer-dispensing, injunction-defying organizing campaign of the United Mine Workers that first proved Section 7-A a law. Lewis unquestionably applied more pressure to bending that malleable section to his purpose than any other labor leader in the country. He had also applied more guile and patience to the job of getting it passed."

Ousted Dissenters Are Beaten Up

There are no subtleties in the character of Lewis. He's a man of direct action, functions best among realities.

Narrow, unimaginative, he wants his own way all the time, would rather fight an adversary than reason with him. It is this dictatorial fixation that accounts more than anything else for his inability to negotiate with strike-beset employers. By the same token he runs his mine conventions on the principle: "Agree with me—or get out!"

Two insurgents managed to gain admittance to the UMWA convention in Scranton, Pa., in 1923, and began heckling Lewis. In a rage, he referred to them as "industrial buzzards."

"I want to warn you against these carrion birds," he shouted to the convened delegates. Then, to the hecklers:

"I now ask that you remove your carcasses without the door!"

The pair was rushed outside and there beaten up.

Another dissenter received a similar fate when he tried to speak at the convention of 1927.

"Unruly scenes that have sometimes occurred in previous conventions by unruly men will not be tolerated in this convention," yelled Lewis. "If I hear another word from you, you will be ejected."

The man was reported to have been **lured to a hotel room the same night and badly beaten by Lewis partisans.**

Leader Is Man Of Direct Action

When Daniel Tobin, teamster's union boss, attacked Lewis' "dictator" complex in a speech at an A. F. of L. convention several years ago, Lewis shot back:

"The United Mine Workers are not apologizing for the provisions of their constitution to my friend, Dan Tobin, or anybody else. We give him the right to run his organization any way he wants—and we understand he runs it. Frankly and confidentially, we do the same."

Lewis' public statements since he rose to the top are something of a record for inconsistency.

In 1919 he opposed a resolution favoring the nationalization of mines; yet he told a congressional committee in 1922 that some form of federal regulation was necessary; and in 1925 he wrote a book urging nationalization.

He denounced the "one big union" idea in 1919, only to espouse it as a cardinal principle when he formed the Committee for Industrial Organization in 1935.

Convert to Idea Of One Big Union

In the first statement he said the mass union movement was the "fantastic idea of misguided enthusiasts and mercenary enemies of the trade union movement."

In the second he said the establishment of mass unions was essential if we are to protect the "economic and political freedom" of industrial workers.

"I shall never lead any organization but an American organization," he declared in 1920 in Columbus, Ohio. Sixteen years later he accepted the chairmanship of the Committee for Industrial Organization, membered by almost as big a collection of alien agitators and malcontents as the Communist party itself.

He suspended Daniel Livingstone, a Nova Scotia district president of the UMWA, July, 1922, charging him with being too friendly with Moscow. A scathing letter to Livingstone said:

"I have in mind that you are a self-proclaimed revolutionist. I am familiar with the constant intrigue between yourself and your revolutionary masters in Moscow."

Lines Up With David Dubinsky

Fourteen years later Lewis had different ideas about Communism. When he formed the C. I. O. he made David Dubinsky, a man who had collected $80,000 to send to the warring Communists of Spain, one of his ace officers.

Both Lewis and Dubinsky are high in the favor of the administration. In the eyes of Secretary of Labor Frances Perkins (Mrs. Paul Wilson), Lewis bespeaks the real voice of American labor. Bill Green, president of the American Federation of Labor, meanwhile has been dropped from the preferred list.

This riddle is partly answerable by the donation of $441,000 which Lewis gave to the Roosevelt war chest last year. Officially, this sum was supposed to have been "contributed" by the members of the United Mine Workers organization. Actually, it was taken out of their wages by the "check-off" method.

Not only did the American Federation of Labor refuse to come through with a donation; it also refused to endorse any political party to its membership last November.

Hint Political "Deal" For 1940 Election

The charge that Lewis entered into a deal with New Deal chieftains at the time the money passed hands was given enough credence to induce Phillip C. Hanna, Chicago editor, to declare publicly:

"Mr. Lewis and the Roosevelt administration made a horse trade in which Lewis agreed to support Roosevelt in 1936 in return for the president's support for the Democratic presidential nomination in 1940."

It's common knowledge that some such understanding was reached, although the details aren't leaking out.

Since political contributions aren't given for charitable purposes, the practical observation is, of course, that Mr. Lewis wouldn't let go of $441,000 without the assurance of a worthwhile consideration.

Former Miner Now Lives Well

The income of the United Mine Workers union is estimated at $3,250,000 a year and Lewis believes in living up to his share of it. He owns two homes; one in Springfield, Ill., the other, built by George Washington's physician, in Alexandria, Va.

A chauffeur in whipcord drives his Cadillac V-12.

He draws $12,000 a year in salary from the UMWA and additional thousands in expense money.

President Coolidge once asked Lewis why he did not quit his union job and become a coal operator.

He is reported to have replied:

"I'm thankful I never had any such intentions, because the operators aren't making any money these days."

But the answer apparently was meant to be a witticism. Lewis' ambitions are obviously focused on a desire to rule his fellow-men rather than to accumulate wealth.

Some Labor Highlights

"Motives" Delay Strike Peace

Settlement of the General Motors strike could be effected within 12 hours, except for ulterior pressure being applied to both sides to hold out.

Industries allied with the automotive industry — glass, body factories, and others even more remote—are reported to have told General Motors executives that they will stand behind them 100 per cent to break the radical-dominated auto workers' union.

Privately, many industrialists and their banking sponsors would rather welcome a general strike believing that it would turn public opinion against the unions. They cite that the British general strike of 1924 was followed by laws stringently restricting labor.

Strike chiefs, on the other hand, led by John L. Lewis of the C. I. O., believe that if they can hold up production in the automotive industry for a long period they will demonstrate a strength that will recruit thousands—hundreds of thousands is the hope—and place them in a position of dominant strength when agreements in the coal industry expire March 31 . . . They also hope to control steel on a similar basis.

Leather Workers Opposed to Strike

Twenty-five hundred men and women of the National Leather Workers' Union at Peabody, Mass., voted against striking and asked their leaders to continue negotiations for more pay and improved working conditions.

Steel Workers Would Oust Lewis

A move to purge the Carnegie-Illinois Steel corporation employes' council of John L. Lewis leadership was planned at Pittsburgh, Pa. A petition signed by a majority of mill representatives on the firm's general council prepared the way for the attack on Lewis and his Steel Workers' Organizing committee.

Strike on Coast Causes Costly Tie-up

San Francisco, California.—The three-month maritime strike on the west coast continues, despite efforts to bring peace. The loss estimated by the strike is $550-million. Loss of tolls at the Panama canal due to the strike was estimated at $525,000 for November and $715,000 for December. Intercoastal traffic through the canal has virtually ceased.

Will Powers of Federal Reserve Bankers Be Extended by Congress?

The Federal Reserve Board officials have asked Congress to continue for two years the board's power to issue currency backed by government bonds. Their present power expires March 3rd, 1937.

The Federal Reserve Board announces that "with extension of the present power, it could offset a gold outflow by substituting government bonds for present holdings of gold certificates (issued against real gold) which serve as backing for Federal Reserve notes."

When the Federal Reserve System was organized in 1914, the currency or Federal Reserve notes—the beautiful printing press $5 and $10 bills we carry in our pockets—were backed by gold and silver in the United States treasury.

When silver was nationalized, the Federal Reserve System had these backed by gold only.

In the Banking Act of 1935, gold was no longer necessary to secure these Federal Reserve notes. Government bonds took the place of gold. The real purpose of this measure was to free the gold used for security so it could be shuttled back and forth to the countries of Europe, especially to the Bank of England and the Bank of France, whenever the international bankers saw fit.

They now see the war in Europe reaching its fiery climax. Thus, they want the gold free to send to England and France so they, in turn, can return it to America to purchase ammunition and foodstuffs.

Thus the nefarious scheme continues unabated!

A government bond, backed up by the power and authority of the U. S. government, is good enough collateral to secure their fountain pen currency. But debt-free currency backed up by the same government must not be considered good collateral. This the financial dictators of the Federal Reserve System declare! Debt-free currency bears no interest to sap the vitality of American life by producing real wealth for fountain pen wealth, they declare!

How long before the American people will rise up in their wrath and shake off the shackels of economic bondage?

Searchlight on the Money Changers

DETROIT, MICH.—A. Lawren Brown, in speech before Detroit Federation of Women's Clubs, says: "Depressions are caused by ignorance . . . Most crimes are committed for money. We are pathetically ignorant 'financially.' What can be done about it? Education is the answer. Correct attitudes toward money should be well established before a child is nine years old."

MARISSA, ILL. — The Progressive Miner, a weekly publication, declares that the international bankers are cooking up "another and probably a worse depression that will curse this nation and the world in general."

WASHINGTON, D. C.—Administration officials admit privately, says the United States News, that war debt deals with the United States are "feelers" put out by foreign countries who are anxious to circumvent the Johnson Act . . . Johnson Act forbids loans to such countries as France and England who have refused to make payments on war debts to us.

BOSTON, MASS.—One factor contributing to the drift of general insecurity is the rapidly mounting federal debt, says the First National Bank of Boston in the current issue of its New England Letter . . . Another factor, says the bank, is the "increased mortgaging of future income of consumers" by extended installment credit. "Instead of 12 months being the usual period of payment," bank points out, "it is now 24 months on new automobiles and 18 months on used cars. This represents doubling the terms which were considered the proper standard before the depression."

WASHINGTON, D. C.—Federal Trade Commission reported to be ready to reform credit merchandising methods of the automobile industry . . . Plans are expected to call for broad and drastic revision of entire installment-credit system.

Cost of Living Averages Show Rapid Uptrend

The general cost of living at the close of 1936 was 2.6 per cent above that of a year ago, and 20.1 per cent above April, 1933, the low point during the depression, but it was still 14.2 per cent below December, 1929, the high point.

Food prices increased 0.5 per cent from November to December, which raised them 1.1 per cent above the level of December, 1935 and 38.6 per cent above the low point of 1933.

Rents continued to advance, increasing 0.5 per cent from November to December. At the close of 1936, rents were 11.4 per cent higher than a year ago and 30.5 per cent higher than at the beginning of 1934.

Clothing prices increased slightly, 0.1 per cent from November to December. They have risen 22.1 per cent over the low point of the spring of 1933.

Coal prise rose 0.1 per cent also from November to December. They have risen about 15 per cent over the low point of 1933.

These are government figures released by the National Industrial Conference Board. They represent national averages, but the increase is considerably larger in the larger cities.

Balancing of U.S. Budget Not Possible

We hear a great deal about balancing the national budget. There are many angles to the problem, but when reduced to the bare essentials, it amounts to the private pressure the bankers are exerting through their hidden influence to continue the borrowing, against public pressure brought to bear in the full light of day.

We all know that an individual cannot spend more than his income, indefinitely. Sooner or later, his funds run out, he is forced to draw on his credit and soon this, too, is exhausted, if the foolish process is continued. Neither can a nation.

The government is borrowing to continue its operations. It is no secret. Marriner S. Eccles, governor of the Federal Reserve Board, believes an unbalanced budget is justified. This is a fiscal theory of the New Deal.

Eccles Reveals Fact

Speaking before the New England Council, on November 13, at the meeting of the Bank Management Conference, Eccles said:

"To the extent that they bought government bonds—on a large scale during the period of 1933 and 1934, less in 1935, and very few in 1936—**the banks created money**, just as they would have created it had they loaned the money instead of to the government to individuals or corporations. They credited the Treasury's account on the one side and they put in their investment portfolio, government bonds, or bills, or notes on the other side; and as the Treasury checked those funds out, put them into circulation. That money created business and finally came back into the banks in deposits to the account of various individuals and corporations. The funds went through the mill of production and distribution, produced goods and services, came back into the banks, and are there today."

Thus the borrowing was at bottom a money-creating process. On June 30, 1933 the deposits in all American banks was $38-billion. Last June, 1936, it has increased to the staggering sum of $51-billion. Since last June to date several billion dollars must have been added to the $51-billion dollar figure.

But **the immoral part of the process is that all this borrowing by the government is earning interest for the bankers!** All the business that was created paid a toll tax in the form of interest.

It's a Profit Racket

Is it any wonder that the Federal Reserve bankers feel that an unbalanced budget is justified when their net income was never so staggering — despite propaganda that "they are failing to earn their dividends." This hash is dished out to counter-balance the logic of thoughtful people, who are aware of the nefarious scheme by which they create money by the stroke of a fountain pen, and which is repaid in real wealth by the sweat and labor of the American people through industry, commerce, through professional activities.

Senator King of Utah, is one who is aware of the impossibility of balancing a budget while our present immoral scheme of creating money is continued.

He recently said:

"There is absolutely no chance to balance our budget for even an indefinite period, a very indefinite one, under our present policy — despite all hopes and statements to the contrary."

Congress Delegates Power

Congress alone has the power to regulate the value of money and coin it. The Constitution never intended to give Congress authority to delegate to the Federal Reserve System this power **to control and issue money.** The power has been usurped by this private corporation.

Only when the American people wake up to this primary cause of all our economic maladjustment can the national budget be balanced.

When you have to pay for a thing instead of charging it, you think twice. This generation is receiving dole, bounties, grants, subsidies and a hundred and one other contributions, **but they are all borrowed.** Their children will pay for each last cent that was borrowed, plus private profit interest to the lender.

When the American people wake up and exert public pressure that can correct our money system, and restore to the government its rightful power to control and regulate money, only then will the national budget ever be "balanced."

No Strike-won Wage Raise Ever Caught Up with Costs

Standard of Living for Average American Lower Than in Civil War Days!

With strikes and threatened strikes in nearly every industry, one finds resentment expressed in the newspapers and magazines towards the embattled laborers. Why cannot they leave well enough alone, and be satisfied to have a job? is the burden of comment.

Strikes do not occur until sufficient public sympathy is aroused to offer some hope of success to the underpaid workers. Statistics disclose that **the standard of living for the average American citizen is lower now than it was before the Civil war!** The cost of living has advanced so rapidly that the present wage scale is totally inadequate. To make matters worse, with every dearly-won raise in pay, prices for life's necessities jump farther ahead.

Builders Idle, Homes Needed

Land is scarce and taxation heavy—more than one-third of our income is annexed for taxes—which forces rents skyhigh . Even in 1929, the boasted period of our greatest prosperity, half of all American homes were heated with old-fashioned stoves. Only one home out of ten had a bathtub. With lumber and other building materials rotting on the ground and four million building trades workers walking the streets jobless, ten million American families lived in hovels and slum shacks unfit for human occupation.

Although food costs were higher than ever before, one-sixth of the families living in urban communities spent less than one dollar a day for food. Three babies out of four have rickets and the tubercular menace is 30 times greater than under normal circumstances.

This is due principally to undernourishment. Despite these conditions, milk has been dumped into the sewers to keep the price up to 12c and 13c a quart—**and not for the benefit of the farmers.** Many of them get no more than 3c a quart, which does not cover the cost of production. The profit in milk goes to the stockholders of the big milk companies, the two largest of which virtually control the industry.

Cost of Living Races Upward

The price of butter has increased 99 per cent in four years, eggs have increased 200 per cent in the same period and pork from 100 to 190 per cent, depending on the cut. The following table is a concrete example of the way food costs have jumped since 1932:

Commodity	Price 1932	Price 1936	Advance	Percentage of Increase
Butter (lb.)	23c	44c	21c	90%
Bacon (lb.)	17c	39c	22c	140%
Ham (lb.)	15c	33c	18c	120%
Pork Loin (lb.)	10c	29c	19c	190%
Pork Chops (lb.)	17c	35c	18c	100%
Steak (lb.)	25c	59c	34c	140%
Cheese (lb.)	19c	25c	6c	30%
Eggs (dozen)	19c	55c	36c	200%
Sugar (10 lbs.)	37c	53c	16c	45%

Because there **was too much food,** the "surplus" was destroyed and our people starved.

With **too much clothing,** we walked in rags, and with an **abundance of building materials** and idle builders, we lived in tumble-down shacks.

We shivered and froze, with **a vast supply of coal** under our feet.

As soon as the cost of production reaches a level **where dividends are no longer forthcoming,** the factories, mines and similar producing agencies shut down and the laborer-consumer is left high and dry.

FATHER COUGHLIN'S WE

In Memory of Bishop Gallagher

Sunday January 24, 1937

ON HIS last visit to the Shrine of the Little Flower, some few short days ago, Bishop Gallagher expressed his desire that I should resume my broadcasting activities immediately, primarily, to expound the doctrines of Christianity and to expose the fallacies of Communism. Even though I were reluctant to resume my place before a microphone, nevertheless, I regard it as a duty to address you today, and henceforth regularly, to fulfill the last wish of my Bishop, my counsellor, my guide and my friend.

With keen anticipation he had planned to be here this afternoon to grace this occasion with the dignity of his person. Alas! the tapers which are flickering upon the high altar are casting shadows upon his empty throne. This beautiful church, which was his pride and joy, is draped in somber black and violet to mourn his passing. Sorrowing clerics and grief-stricken friends have gathered here and elsewhere to pay tribute to their departed leader. As their spokesman, I feel quite unworthy spiritually and incompetent physically to raise my voice in sounding even the name of him whom I loved as a pupil does his teacher, as a son does his father.

Good Bishop Gallagher is dead! Gone from our midst is a stalwart citizen who loved liberty and hated oppression.

Gone is a model priest whose pure heart not only beat in unison but suffered in sympathy with the spear-torn heart of Christ.

Gone is a noble Bishop whose life was an ornament to the sublime office which he held.

Soon a cold grave will hold his body captive. Soon shall Invisible Destruction begin to trace her devastation in death's high capital!

O Death! well do we know that thou keepest pale court amidst decay. Thine it is to wither a tongue from which words of golden wisdom dropped. Thine it is to reduce to dust an apostolic hand which had signed with the seal of confirmation thousands of volunteers in the army of Christ.

Today, Death, thy sickly flag is unfurled, as fallen human nature pays thee tribute. Today thou makest boast of victory, forgetful of that tomorrow through whose rainbow we glimpse the sun of hope shining through the shadows of sorrow.

Knowest not, Death, the truths which nature speaks? Behold the killing frosts of winter which have seared the fruits upon the trees. Knowest thou not that spring will come with its sunshine and song, its blossoms and buds to mock thee?

Rememberest not, Death, the power of Nature's God Who said: **"I am the Resurrection and the Life."**

Thou did'st not recognize Him when, one day, He walked down the dusty streets of a little town called Naim. Then he beheld a weeping mother following her loved son to his untimely grave. Then, as now, did mourners weep. Then, as now, did fond hearts break. Oh, I see the Christ standing over that crude coffin. Time has not silenced the echo of His command when He said: **"Young man, I say to thee arise."** Time has not taught thee, Cruel Destroyer, that in the tragic drama between Life and Death, thy temporary triumph melts before the invincible spirit of life eternal!

Once more I see the Christ entering the home of a Roman centurion named Jairus. There, Death, thy dart hadst struck most foully at the breast of a tender maiden. A disconsolate mother was little comforted by the sorrowing neighbors who surrounded her as she gazed upon the flower-strewn couch upon which rested the white-clothed corpse of her darling girl.

Then came Christ! Gently He approaches the still form of her dead child. Tenderly He places His hand beneath her golden head. Sweetly His lips touch her cold, pallid cheek. Of a sudden her eyes open. The ruddy blush of health appears upon her brow. Christ arises to astound the weeping family with these words: **"She is not dead. She sleepeth."** In a moment she who had been claimed as thy victim, Death, is standing up, clasped in her father's arms.

On a third occasion, Death, again thou wast vanquished by the Master of life. Christ's friend,

Because the last request of Bishop Gallagher was for Father Coughlin's immediate return to the air, the weekly broadcasts from the Shrine of the Little Flower were resumed on Sunday, January 24, out of respect to the bishop's wish.

Due to the short time allowed for the arrangements, changes in the list of stations carrying the broadcast may be made after this edition. In general, however, eastern stations are carrying the afternoon program from 3 to 4 p. m. (Eastern Standard Time), and the western outlets convey a re-broadcast from 8 to 8:30 p. m. (Eastern Standard Time).

Answering hundreds of inquiries that have come from Minneapolis, St. Paul and Chicago, no radio stations in those cities are available for Father Coughlin's Sunday broadcast. WGN, to which a wide section of the middlewest listens in, reported that while it would carry Father Coughlin in a "political broadcast" its own ruling prevented a "religious broadcast." Father Coughlin's radio series proposes to "defend Christianity and attack Communism."

A complete list of the radio stations carrying the broadcast — the largest number ever contracted for — will be found on page 9 of SOCIAL JUSTICE.

Lazarus, had been sealed in the tomb of dissolution for more than three days. Outside, there knelt Christ, Mary and Martha and a group of friends. **"Lazarus, come forth,"** were the words He uttered—meaningless words to those who had no faith—stupid words to those who believed in the imperial power of the grave. Lo, before their eyes stood the resurrected Lazarus! Once more, Cruel Death, thou wast vanquished by Him who shortly afterwards proclaimed Himself to be the Resurrection and the Life.

Finally, Death, thou didst recognize a foe worthy of thy powers of distinction. "Here," thought thou, "is Life Itself. This Life I must conquer else Death itself must be the heritage of Death!"

To destroy Him, Death leagued together the enemies of immortality. He filled their hearts with hatred and their mouths with calumny. In their hands he placed a leaden scourge. At length the torn and blood-stained body of Christ was thrown upon a cross. A heavy hammer was raised. In sickening thud it fell upon nails which fastened to a cross Death's rival who had boasted, **"Destroy this Temple and in three days I will build it up again."** There was Christ suspended between earth and sky while lightning flashed and death's applause broke forth in mocking thunder.

"He saved others, Himself He cannot save!" shouted the ignorant throng as one from their ranks **plunged a spear into the heart of Jesus Christ!**

As the mother of the young man of Naim followed his corpse to the grave, so Mary Immaculate escorted the body of her Son to the sepulchre. The tomb was sealed. The deed was done. He Who was the Resurrection and the Life; He Who saved others—so thought Death—at last became the victim of worms, of decay.

These were sorrowing hours for those who loved Christ. For three days the battle between Time and Eternity was waged. For three tragic days Death and Life were gripped in mortal combat. At length the stone was rolled from that grave's entrance where, resplendent and immortal, stood the risen Saviour. **Truly He is the Resurrection and the Life—the same Who promised to all who believed in Him that He would raise them up on the last day.**

O, Grave, where is thy victory! O, Death, where is thy sting!

* * *

My friends, Bishop Gallagher not only enjoys this immortality of body and soul, which Christ has promised to His faithful followers, he has left an impression upon both Michigan and America which time cannot easily erase. Some one has called him the "Building Bishop" because during his golden regime he was responsible for the construction of fifty-two fine churches, of several hospitals, of many schools and institutions, chief of which is Sacred Heart Seminary. However, as a builder his fame far transcends the limitations of brick and mortar. When brick and mortar shall have decayed there will remain to his lasting credit the fruits of good deeds whose seeds he sowed. The 275 young men whom he ordained to the priesthood will go marching down the years to preach the gospel, in season and out of season. They will feed the hungry, clothe the naked and perpetuate the command of Christ of forgiving sins in the name of the Master.

When they shall bring consolation and the promise of life eternal to the dying, they will remember Michael James Gallagher.

When these young Levites shall stand at the altar to raise high the Sacred Host, they will trace their priestly ancestry back to Christ through the consecrated hands of Michael James Gallagher.

When, with hearts filled with courage, they shall defend the oppressed and befriend the downtrodden, they shall remember Michael James Gallagher, who did not regard the Gospel of Christ, even as was read this Sunday relative to the laborers in the vineyard, as a mere piece of Christian poetry.

This spiritual edifice which he has erected, neither Time nor Death can destroy; for Christ, in Whose Name these young priests shall operate, has promised to be with them until the consummation of the world.

* * *

At least a thousand times, without exaggeration, Bishop Gallagher encouraged me to preach the doctrine of Christ as expounded by the heroic Leo XIII. Some forty years ago, when he was a young priest officiating in the diocese of Grand Rapids, Michael Gallagher said:

"I do not regard the Rerum Novarum of Leo as a pious essay. I look upon it as a practical yard stick with which we must measure the new system of economics. The old system has failed. Christ's system as explained by Leo must be established."

From this great Bishop I gained my inspiration. By virtue of his encouragement I pursued

EKLY RADIO BROADCAST

Stations to Carry Sunday Broadcast

Subject to change from time to time, between the press deadline for this edition of SOCIAL JUSTICE and its distribution to every corner of the nation, the list of broadcasting outlets for Father Coughlin's Sunday radio address is as follows:

FROM 3 TO 4 P.M. (EASTERN STANDARD TIME)—

WAAB—Boston, Mass.
WEAN—Providence, R. I.
WICC—Bridgeport, Conn.
WSAR—Fall River, Mass.
WSPR—Springfield, Mass.
WLBZ—Bangor, Maine
WFEA—Manchester, N. H.
WNBH—New Bedford, Mass.
WTHT—Hartford, Conn.
WLLH—Lowell, Mass.
WBRY—Waterbury, Conn.
WLNH—Laconia, N. H.
WRDO—Augusta, Maine
KOIL—Omaha, Neb.
WJR—Detroit, Mich.
WACU—Philadelphia, Pa
WIND—Gary, Ind.
WHB—Kansas City, Mo.

FROM 8 TO 8:30 P.M. (EASTERN STANDARD TIME)—

WOR—New York, N. Y.
CKLW—Detroit, Mich.
WBAL—Baltimore, Md.
WFIL—Philadelphia, Pa.
WOL—Washington, D. C.
WGAR—Cleveland, Ohio
KSO—Des Moines, Iowa
KMPC—Bakersfield, Calif.
WWSW—Pittsburgh, Pa.
WMT—Cedar Rapids, Iowa
KFEL—Denver, Colo.
KWK—St. Louis, Mo.
KGDM—Stockton, Calif.
WSAI—Cincinnati, Ohio
WCOL—Columbus, Ohio
WSYR—Syracuse, N. Y.
WABY—Albany, N. Y.
KVOE—Santa Anna, Calif.
KHJ—Los Angeles, Calif.
KGB—San Diego, Calif.
KFXM—San Berndardino, Calif.
KDON—Monterey, Calif.
KXO—El Centro, Calif.
KFRC—San Francisco, Calif.
KDB—Santa Barbara, Calif.

the path which he had blazed for me. God grant that I may be faithful to this task in his death even more so than I was in his life.

If, perchance, evil days shall fall upon us; if the modern forces of modern death in the guise of Communism will rise once more to battle with Christ and Christianity, may the young priests whom he ordained remember Michael Gallagher as a Bishop who hated compromise, and as one who refused to protect the prerogatives of privilege with criminal silence when it was his duty to speak. His example, in this respect, must be immortal. We will remember that never once did he waver when opposed either from without or within; that never once did he cringe before the lash of criticism. He was faithful unto the last. In the shrine of memory, therefore, let us build a temple for Michael James Gallagher alongside the heaven-piercing towers which the world has erected for Leo XIII and Pius XI.

As you know, my friends, our good Bishop died almost alone. His death was as his life, because like the prototype Michael, the archangel, Bishop Gallagher oftentimes fought alone. He exemplified to the last that life on earth is a warfare against the world of materialism, the lust of the flesh and the devil of Communism.

My friends, there is no one so lonely in death as a Bishop or a priest. They have no sons and daughters, as have the rest of you, to remember them as the world is accustomed to remember. But Michael James Gallagher has throughout America a million spiritual sons and daughters who will not forget. Personally, I owe him more than I could ever repay. Humbly recognizing how faithful to me he was during his life, I shall try to be faithful to him in his death. More than that, I pledge my life to carry on in his death as I would have done were he alive. **I pledge publicly that as long as an altar shall stand in the Shrine of the Little Flower, the Sacrifice of the Mass will be offered for the repose of his soul every month.** Will you, my sorrowing friends, remember him at Mass and at Holy Communion? He was your friend in a degree that you can never appreciate.

* * *

Through my tears I am trying to picture a scene enacted some 1,900 years ago by the Christ and His chosen few. To Peter and the Apostles He said: **"All power is given to Me in heaven and on earth. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained . . . . Feed my lambs and feed my sheep . . . . Preach the Gospel to every creature . . . . I shall be with you all days until the consummation of the world . . . . and the gates of hell shall not prevail against you."**

The words are recorded in Scripture. They memorialize the birth of the Apostles. Today I know there lies in his casket the body of one whose person a few short hours ago was vested with the apostolic power bestowed upon Peter and James and John and Andrew and Thomas and the rest of that noble host who, armed neither with sword nor spear, and followed neither by legion nor army, spread themselves over the face of the then known world.

One went to Spain, one to Carthage, one to modern Germany, one to Japan. It was Peter who journeyed to Rome, accompanied by the Apostle born out of due time, Paul by name. In another battle between death and life these two faced the Roman Empire's standards. They encountered the Roman Empire's power and opposed the Roman Empire's wealth. Eventually, Nero and Diocletian and the rest of those who ran the Tiber red with the blood of Christians, were conquered. Eventually the Roman eagle bowed before the cross of Christ.

"Go, ye, therefore, and teach all nations," had been said to them by Him Who conquered death. In the apostolic succession unbroken throughout twenty centures, that same command came to Michael James Gallagher who met the legions of oppression, of materialism, of lust and of power in this his own day.

Tomorrow his death will mean the birth of a new bishop and of hundreds of new clerics, who will be imbued with that same spirit which characterized Peter and James and Paul and Andrew, Linus and Cletus and Leo and Gregory, to meet torture, if necessary, rather than kiss the hand of a betrayer or bend the knee before a Nero.

God bless you, Bishop Gallagher!

May your death be an inspiration to all of us to carry on. May your life be a mirror in which all of us will dress ourselves.

I know that if your cold lips could whisper to me at this moment you would say, "Father Charles, say something cheerful for those persons who are discouraged and depressed."

My friends, there is not much that I can say. I can bid you go back to your church. I can ask you to gird up your loins to battle for God. I can ask you to live so that the day of your death will be the happiest day of your life.

Above all I can comfort you with the Gospel of immortality both of body and soul; the Gospel of the Communion of Saints which tells us that Bishop Gallagher and your loved ones are still close to us and waiting for us; the Gospel that the gates of hell shall not prevail against charity, against liberty, against justice — against Life itself.

Oh, no, neither the gates of hell nor of death shall prevail. Christ marches on!

Michael Gallagher's earthly life has been lived. It was a strong link in the strong apostolic chain which was fashioned by Christ in the fires of His passion. Other links must be forged; other Bishops must be consecrated to hold fast the years to come, to bind the generations yet unborn to the God Who created them.

The River of Time eventually shall pass into the Ocean of Eternity for you, for me, for the last priest and the last bishop. Then:

> "You will see another angel ascending from the rising sun, having the sign of the living God; and he will cry with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.
>
> "After this you will see a great multitude, which no man could number of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands."

You, and you and I, with Bishop Gallagher, will enjoy life everlasting with an imperishable victory.

God bless you!

A Message to Labor . . . . . Continued

(Continued from Page 2)

eral Reserve bankers brought into existence by a stroke of a fountain pen.

You laboring men voted and supported this New Deal which the members of the National Union for Social Justice refuse to criticize at the present moment.

On November 7, 1936, when I withdrew from the airways of the nation, I asked those of you who support the New Deal government to be as tolerant of it as I propose to be. Now the New Deal government sits in the White House in sphinx-like silence while you are forced to sit in the factories without pay envelopes to fight a battle for a decent wage that was supposed to have been settled in the days of George Washington.

"**Congress has the right to issue and regulate the value of money,**" says the Constitution of the United States. The same Constitution never said and never inferred that a private corporation had this right.

That word "**regulate**" in the above sentence is of more importance than you think, Mr. Laborer. It means that instead of having a tricky dollar that buys two pounds of butter today and only one pound tomorrow, we should have a dollar that keeps the cost of living on an even keel. Washington and his compatriots knew this. You and your labor leaders have forgotten it. You and the government which you elected prefer to thumb your noses at that part of the Constitution which I just quoted despite the fact that it carries within it the real solution of the wage question.

Meanwhile **the National Union for Social Justice claims just as much right to bargain collectively for the American people as does the C. I. O.** Meanwhile we shall be silent while John L. Lewis is content to use his pea-shooter of an hourly wage raise to destroy the giant of exploitation.

Labor is like the woman: It always pays! It is paying today for its idleness. (So are the wives and children at home!) It will pay tomorrow when John L. Lewis or some Communist-Stalin will set up a motor soviet, a steel soviet, a textile soviet, a railroad soviet and a coal mine soviet, to dictate how many loaves of bread and yards of cotton and tons of fuel will be allotted to your family under the great, unique, sole and omnipotent C. I. O.—the one collective bargaining agency, not only for wages but for rights and for liberties.

These are harsh words, I realize. But let the C. I. O. become sensible and aim its force against the real cause of low wages before I can afford to clap it on the back.

Finally, **I stand solidly back of labor.** In no sense do I condone the less-than-living wage which you are paid. Nor do I condone the importation of strike-breakers on the part of industry or strike-makers on the part of labor.

Next week I will be more explicit on this point.

A Letter to the Owners of Industry . . . Continued

(Continued from Page 3)

will satisfy American labor, which is now in the saddle riding a wild horse to destruction.

Spiritually speaking, you must do more. Let me quote for you the words of Leo XIII which appeared in his book "Christian Democracy." He says:

> "It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter and, for that reason, must be settled by the principles of morality and according to the dictates of religion. Even though wages are doubled and the hours of labor are shortened and the cost of living is cheapened, yet if the working man hearkens to the doctrines that are taught on this subject (by radicals), and is prompted by the example set before him to throw off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught."

In other words, bear with me if I even intimate that all of us have been too careless about many things which religion holds close to its heart. Religion wants a plenitude of private ownership. If possible, every working man should hold a fine equity in his home. If possible, you industrialists, whom God has blessed with much intelligence and with much of this world's goods, should make it your business to see that the virtues of prudence, temperance, frugality, patience and other correct natural habits be revived. If possible, it is your duty to inculcate a love of family life in a nation where family life has been desecrated. Above all the means to establish family life must be made available to the factory worker whose love for his wife and his children is just as deep-seated as is the love which the millionaire bears toward his own flesh and blood.

Justice is a virtue which gives to every man his due. More than that, justice insists that we forego impeding our neighbor in the exercise of his rights—the rights to life, to liberty and the pursuit of happiness. These things appertain to Christianity which, I fear, has been more honored in name than in its observance.

Gentlemen of industry, it is said somewhere in the gospel of Christ that "**He who is not with Me is against Me.**" In other words, you may not be indifferent to these things which I have mentioned relative to Communism. Indifference places you upon the negative side. Therefore, you are either on the Communist side or on the Christian side. The parable of Christ to the workers in the vineyard flashes before my mind as I address these words to you. The Divine Teacher went on record in that statement for a living wage when He insisted that to the last as even to the first should be given an ample sufficiency, even though these last had stood all day idle in the market-place "because no man hath hired them."

Await not for politicians to settle your troubles. Unfortunately, politicians are the manufacturers of trouble. Most unfortunately, if present indications are of any value, the future politicians will be those very men who today are looming upon the horizon of labor as its leaders. Settle your own difficulties by choosing to follow Christ's way, now that the way of David Ricardo and the material-minded economists have failed. Once more I quote from Leo XIII on this very subject. In 1901 he wrote the following:

> "The condition of things at present proclaims, and proclaims vehemently, that there is need for a union of brave minds with all the resources they can command. **The harvest of misery is before our eyes, and the dreadful projects of the most disastrous national upheavals are threatening us from the growing power of the socialistic movement.** They have insidiously worked their way into the very heart of the state. In the darkness of their secret gatherings, in the open light of day, in their writings and their harangues —everywhere they are urging the masses onward to sedition. They fling aside religious discipline; they scorn duties and clamor only for rights; they are working incessantly on the multitudes of the needy which daily grow greater, and which, because of their poverty, are easily deluded and hurried off into ways that are evil.
>
> "It is equally the concern of the state and of industry. All good men should deem it a sacred duty to preserve and guard religion both in the honor which is their due."

If at that time the employers had instituted a living annual wage, the present industrial differences would not be more than mere speculation. They would not now be confronted with meeting the demands of John Lewis, nor would labor be faced with the problem of finding itself in the hands of a dictator.

Cordially yours,

Charles E. Coughlin

Seers Fix on 1937 as Fateful Year

Il Duce Adds Novel Turn to Forebodings

By Justin Soval

"I think 1937 will, perhaps, decide the future of our civilization."

Again the fateful year of 1937 is designated as the turning point in modern history, the parting of the road for world civilization.

This time deliberate Britain speaks. The spokesman is Anthony Eden, the man in a better position, perhaps, than any other to view the European situation in its broadest implications.

Time and again during the last few years has 1937 been designated in the prophecies as the year of supreme fate. What does that mean?

Certainly the epoch-creating events forecast for this year will unfold themselves either in the arena of war or in the secret chambers of diplomacy.

The prophets of war are myriad. Their sources of inspiration are commonplace, obvious, and omnipresent. Their prophecies are no longer startling. They seldom make the headlines.

Too Many Prophets Warn of War

The world, while caught in a sullen, unshakable terror of impending disaster grows weary of the cry of "wolf." It remembers that the visitation of 1914 stole silently and stealthily upon us, without prophetic heralding—in defiance of prophets.

Just as the human consciousness can endure only a certain intensity of physical or emotional pain, so the world's endurance of threats of disaster hanging over it like the sword of Damocles, has definite limits.

The warnings of war, the dramatization of its horrors, the exposing of its insanity, are no longer instruments for peace, preparedness, neutrality or any other of the good ends supposedly sought by the prophets of calamity.

A new prophet has arisen with a new, fresher line of prophecy. The prophet is Benito Mussolini — the prophecy has more to do with the intrigue and the amenities of diplomacy than with the horrors of war.

Mussolini Voices A New Prophecy

This new voice may throw more light on the fateful destiny of 1937, heralded so often and now hailed by practical-minded Anthony Eden.

Mussolini recently granted an interview for the express benefit of Hitler's own Berlin newspaper. It is full of the spirit of prophecy — authentic prophecy. One who knows as much about the past as Il Duce is in a more favorable position than most of us to talk authoritatively about the future.

He sees a shift in the axis around which turn the affairs of the world. He says:

"We've forced the axis to Berlin and Rome. That is the beginning of European consolidation."

Until almost this very minute the world turned on the axis of the British Empire.

For centuries, the world of commerce knew its center in London.

Since international communication and news gathering have been implements of civilization, Great Britain effectively controlled them.

British Empire No Longer Center

British merchantmen have moved the commerce of the nations that would not otherwise have moved. British capital built up the frontiers of the world, since modern times began, that otherwise would have remained trackless wilderness.

As the sun never set on the British flag, even so no quarter of the world these many centuries, was unaffected by British policy.

The British navy has dominated the seas; her armies were engaged in every conflict that changed the destinies and the boundaries of nations.

Today, throughout the world, British colonies are the entrenched outposts of British culture. They may find or grasp independence in this new era of rapid change. Centuries will not eradicate the profound influence of their British traditions.

All that is changed in the vision of the newest and the most awesome of the world's prophets. It makes little difference that before that vision emerges in reality, a world system must be wrecked and discarded, a new world order instituted.

Cites Italian-British Agreement

And all this is to be accomplished by diplomacy, in an era of peace:

"We guarantee the status quo in the Mediterranean. The world knows my Milan speech. This is the beginning of a now peaceful situation. We have, through it, several years of calmer development before us. During this time we can work further on peace plans."

Mussolini reveals his recent strategy in the interview. He says:

"Now as to rumors. You refer to the assertion that the Italian-British agreement means the loosening of relations between Berlin and Rome. That is the desire of opponents of our solid bloc—Berlin-Rome. That is wish thinking.

"No. There is nothing that will change. On the contrary, the British-Italian Mediterranean agreement will only strengthen the action of Berlin and Rome. It is a logical result of our efforts to create peace in Europe."

Strong Powers Will Shun Democracy

The only cloud in the vision is one which is remote and freighted with the lightnings of war. The prophet says:

"We are experiencing a new epoch, a total revolution of political and social idealogies. Democracy is finished. **Democracies today are simply the centers of infection—the tools for bolshevism.** That is one group. **We are the other group.**

"The future is turning away from the collective idea, from the masses that respond so indefinitely. Events prove that this is an era of strong dominating personalities. Democracy is sand driven by the wind. Our political ideal is a rock like a granite peak."

We discern in that prophecy the aim of solidifying German-British relations by brandishing the Italian power in the Mediterranean. Could that be accomplished, France would be weaned away from its present governmental friendship for Soviet Russia.

That would isolate Communism, as a germ culture, within the boundaries of Russia. Thus would be eliminated the one real cause of war germinating in Europe today.

Beyond that we do not interpret the prophecy.

THIS WEEK IN THE WORLD

Mexico to Censor News, Films, Radio

MEXICO CITY, MEXICO.—A new department of publicity and propaganda has been created at the request of President Cardenas who claims it is imperative for the "successful development of his social and legislative program."

The new department will be a branch of the Secretariat of the Interior. One of its first moves will be to check the predominance of American films and radio programs to which objections have been raised by the government. Mexican films will be given greater distribution. It will also be given jurisdiction over all propaganda either through newspapers, circulars, billboards, etc.

Official news and propaganda for both the domestic and foreign press will be disseminated by the new bureau.

Spanish Church Becomes Barroom

VALENCIA, SPAIN. — The 18th century church, known as the beautiful Los Angeles church, has been converted into a thriving bar and cafe.

Young artists have replaced the religious murals with water colors showing men and women at work. The bar occupies a side altar. From a raised dias, where the main altar once stood, political spellbinders hold forth nightly.

The destructive fury which characterized the early days of the Spanish Communist leadership has now given way to a zeal for social centers. They are but repeating the days of the French Revolution when the "Goddess of Reason" in the person of a harlot reigned from an altar of Notre Dame in Paris.

Orange Glows Red In North Ireland

DUBLIN, IRELAND.—Communism has made only slight inroads in the Free State according to a recent article in "G.K's Weekly," but is making a determined bid to wrest control of Northern Ireland.

The writer states that there are only 53 Communists in the Irish Free State. Of these 48 are men and five women. Eight are leaders. One is an American, seven are either natives of Scotland or England and two of the eight are Jews.

The Free State government has based its social policy on the church's teachings. Its housing policy has been described as the best and most generous in Europe. Its industrial policy is based on a wide distribution throughout the countryside, and, the placing of as many families as posible upon the land.

The head of the Free State has openly confessed that it is the duty of the government to provide employment or the means of a livelihood for every one of its citizens. This Christian policy of the executive has deprived the Communists of the food from which they draw strength.

There is, however, a grave and pressing danger of a powerful Communist grip on Irish life. It comes from northeast Ireland. In Belfast and the area of its influence, the general conditions are more than favorable for the growth of Communism.

It is not generally known that Orange Belfast is one of the most godless cities in the world. Well over 100,000 of its adult inhabitants never enter a church, chapel or meeting house from one end of the year to the other. A savage bitterness is dividing the employed, and the unemployed from the employers. But the greatest danger comes from the attempt, already partially successful, of the Communist to capture the powerful Orange lodges. Once in control of these lodges, they can set up their soviet state in Northern Ireland. This is no idle fear. Some of the cleverest Communist leaders outside of Russia are working with an unholy enthusiasm for this end.

Youth Group Draws Program for the Nation

The active young supporters of the broadcasts sponsored by Philip Johnson and Alan Blackburn over station WSPD, Toledo, Ohio, at 1 p. m. (EST) each Sunday, have drawn up the following concrete program for Youth and the Nation:

"We propose first, that the money and credit of America be controlled, not by a group of private financiers, but by the people of America through the medium of their government at Washington.

"We propose second, that every man able and willing to work be guaranteed a job and a sufficient income from that job to insure him an American living for life.

"We propose third, that the farmer be guaranteed an American living from his farm.

"We propose fourth, that private property be subject to control by the people for the public good.

"We propose fifth, and last, so that we may have peace, an army, navy, and air force second to none."

America for Americans Idea Worth Preserving

The policy of America has always been a policy of peace. America for the Americans is a doctrine of peace, a doctrine of minding our own business, a doctrine of not tolerating the interference of others in our business.

America for the Americans, formulated by President Monroe in the Monroe Doctrine, has served our nation and our hemisphere well as guardian of our peace and protector of our freedom.

Two oceans have insured the success of the Monroe Doctrine for over a century. Today North and South America is the only region of the world with rich natural wealth which has not been partitioned and exploited by imperialistic Europe.

But now the protection of our oceans has been swept away. The airplane has made us neighbors of that Europe from which we have struggled so long to keep disentangled. This independence from Europe has been, and will continue to be, our only guarantee of peace.

Oceans No Longer Protect America

Four years ago Marshal Balbo and his Italian air armada of 25 Caproni bombers flew with military precision from Rome along the coast of Africa, across the South Atlantic and up over South America to Chicago in the heart of the United States.

Italy today has 10,000 airplanes better than these and factories which can build more planes like them at the rate of 2,500 a month.

Germany, France, England have their thousands of planes. And Red Russia has more planes than any other country in the world. The air-minded government of the soviets, according to the latest despatches from Moscow, has appropriated this year for war $4-billion, most of which money will go to build more airplanes.

These vast air armies all can reach the United States by way of South America as Italy has already shown.

Stratosphere Plane Newest Threat

Tomorrow holds a more direct threat—the stratosphere plane. This European invention climbs eight miles into the sky and then hurtles through the thin air in the upper reaches of our atmosphere, like a bullet, 500 miles an hour. Planes like these could fly straight from Europe to America, drop their bombs and return to Europe all in one day without requiring any bases for refueling.

There is no defense from the ground against planes eight miles high traveling 500 miles an hour.

No one denies any longer that it is possible to invade America. Our Treasury Department admits this fact. To protect our gold they have constructed an impregnable vault at Fort Knox, Ky. They chose this site because it is hard to fly there from the coast across the treacherous Appalachian mountains.

Even if enemy aviators did reach this spot, their bombs would be harmless, because the billions of dollars worth of gold bullion is buried under thick layers of concrete and steel. The gold vault is bomb-proof.

Lives Valuable As Gold Hoard

If this useless yellow metal—this gold which is the shadow not the substance of our wealth—is so meticulously guarded, should not the wealth itself, our factories, mills and mines, our railways, dams and bridges, our buildings, should not these also be guarded?

The same logic which has brought about the elaborate protection of our gold must also be applied to the protection of the people of the United States.

But we cannot make of America one vast bomb-proof. We cannot camouflage our factories or our cities.

The only defense against high-flying, rocket-speed machines, against flying fortresses, armored and equipped with machine-guns and cannon, is similar machines.

The Late Bishop Gallagher Was Social Justice Patron

(Continued from Page 1)

ture, the Detroit prelate wrote:

"Under the guise of progress, a nefarious system of taxation has made it well nigh impossible for a man to own his own home or to retain his farm. Under this same guise wicked exploiters have invented a new kind of slavery known as industrial enslavement. While upon our statute books the illegality of usury has been cited, nevertheless a more cunning kind of usury has been invented to effect the concentration of wealth in the hands of a few. . . .

Traces Growth Of Human Rights

"The Church Militant, as usual, has risen to the occasion. In the earliest days the Catholic Church insisted on the brotherhood of man as opposed to human subservience. First, the Apostles preached against the dominating passions of greed, of lust and of worldliness which made men slaves to sin. Next, their preaching resulted in the downfall of an empire that had been dedicated to the deification of wealth and power symbolized in the emperor.

"In time the fruits of this teaching became manifest in the Ages of Faith. With wealth decentralized, with men happy and contented, abject poverty and ruthless domination were both destroyed—at least temporarily.

"But eventually the age of faith was succeeded by the age of reason. The Church was superseded by the state as the protector of rights, and the individual began to struggle through life under a new system of cut-throat competition accompanied by unrestrained freedom in industry. This change was evidenced by the Manchester School, which rose to formulate its economic philosophy of strict materialism and to enthrone property rights above human rights. Then began the exploitation of the poor and the entrenchment of wealth. The new capitalist maintained that the many existed for the few and that all profit must accrue to the investor.

Wealth Massed; Poverty Amid Plenty

"Contemporaneous with this school came the industrial revolution, the birth of the factory system and the consequent realignment of human society. Mass production appeared in our midst with its inevitable displacement of human labor. Quickly followed the multiplication of millionaires, and the material debasement of human beings under an economic system where poverty existed in the midst of plenty.

"The first great voice to be raised against this unreasonable system was that of Bishop Ketteler. He had developed the sociological principles of St. Thomas Aquinas respecting the Christian theory of property and the Christian duty of charity. In this divine doctor of the Middle Ages, Ketteler found the real answer to every economic and social need of the present day.

"Because neo-paganism was advancing under the protection of governments whose chief function appeared to be the propagation of capitalistic abuses, which were thinly veiled under the cloak of culture, Leo XIII at length was forced to speak. Thus came the 'Rerum Novarum,' a most important document, which epitomized the Christian principles of capital and labor, of wealth and distributive justice.

Few Persons Read Famous Encyclical

"Relatively few persons within the faith studied this encyclical letter. It had little or no influence among those outside. Seldom did it reach an employer. In fine, the doctrines of Leo were not propagated effectively, as evidenced by the worst war the world has known, which grew out of industrial competition.

"The present Pontiff, Pius XI, in 1931 was forced to reiterate the doctrine published by Leo XIII. Thus was given to us the 'Quadragesimo Anno' by a leader who feared a revolution unless the malpractices of capitalism were immediately rectified.

"However, **it required both the genius and the method of Father Coughlin to bring these teachings into the homes of the people. Only one man in the United States, or for that matter the whole world, seemingly dared to teach the people the principles which were contained in the 'Rerum Novarum' and 'Quadragesimo Anno'**—the principles in which were contained the true solution to the problems of the present economic and social order.

Message of Justice Spread by Radio

"Sunday after Sunday millions of interested listeners returned to their radio sets to drink in more and more of a doctrine which up to that time had been withheld from them. Who understood the morals of money until this priest had spoken? Who understood the hidden usury of modern banking or the immorality of non-productive bonds until the pastor of the Shrine of the Little Flower had made these questions plain? Who among all of us understood or grasped the frightful situation in this nation? Who until this man, in language, in logic, and in method comprehended by all, convinced the nation of the necessity of re-establishing Christian philosophy in place of paganism? Who convinced the nation that Christian justice should replace exploitation, the fruits of which it was experiencing?

"While a few hundred literati pondered upon the niceties of Leo and of Pius, as though they had been written for metaphysical discussion behind the cloistered walls of a classroom; this priest, Father Coughlin, single-handed, succeeded in teaching the great mass of the American people the very principles which were still being academically discussed by mighty minds. Plain Christian philosophy was made still plainer to a truth-hungry people.

"I made no mistake and have never doubted my judgment in putting Father Coughlin before the microphone. One day I received a wire from a good friend in the priesthood. It read:'Take that heretic off the air.' I wired back: 'Prove your heresy.'

"Father Coughlin has accomplished much, particularly for the future of mankind and the future of the Church. **I do not term him a national leader, but I prefer to regard him as a world leader.** His arguments cannot be refuted nor can his method be withstood.

"Had he lived in Russia before the revolution, and had he possessed the radio facilities, there would probably be no Communism, no atheism, no 'League of the Godless' there today. He has dedicated his ministry to the future of mankind and to his Church."

In the radio sermon earlier referred to, Bishop Gallagher made clear the ecclesiastical position of his young radio priest. He said:

"In numerous letters which come to me, many questions are asked regarding the position of Father Coughlin. Some come from priests, who, knowing well the organization of the Church, seek information on the authority which permits one of their brother priests to speak beyond the jurisdiction of a particular diocese.

"Other questions come from friendly bishops and from the hierarchy, asking what special training Father Coughlin has had which equips him to speak with such a mastery of social and economic technique.

"I am frank to say, letters come from others whose attitude is one of fear—fear lest the Catholic Church be made responsible for the results of these radio broadcasts. For myself I share no part in their fears.

"The Catholic Church has endured for nineteen centures, proud of her record in suffering persecution. **I fear no persecution which will result from any priest's preaching of social justice.**

"If persecution come, it will come from atheistic Communism or from unbridled individualism, or from immoral capitalism, not from social justice. It is this justice which Father Coughlin represents.

"What I do fear is the persecution that will result as a reaction when the laws of God are flouted; when the great principles that should govern man's relationship to his fellowmen are openly discarded; when priests, the annointed of God, fail to speak, while they tolerate every wrong in the world, without raising their voices in protest against man's inhumanity to his fellowman. Such inhumanity, here in America, today, makes countless millions mourn.

"With God so good as to give the earth and the plenitude thereof to His creatures, how can these priests keep silent? With wealth concentrated in the hands of a little group of selfish men, the teeming masses of people are living in dire and abject poverty.

"I fear not Father Coughlin, but, to quote the words of the Head of the Catholic Church, I fear that **'unless serious attempts be made to see that, at least in the future, a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy and that an ample sufficiency be supplied to the workingman, let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution.'"**

Prelate Left Long Record as Builder

(Continued from Page 1)

lock. A short time later, he was ordered to Grand Rapids to act as an assistant at St. Andrew's cathedral.

From this point on, his career was marked by a rise in authority which has few parallels in the church. In 1898 he became secretary to the late Bishop Henry Joseph Richter, in which capacity he served for five years. Then he was appointed chancellor and vicar general, shouldering most of the work of the Grand Rapids diocese as a result of Bishop Richter's waning health. In September, 1915, he was named bishop coadjutor with the right of succession, which was a mark of distinction from Rome in recognition of his splendid services as organizer, executive and clerical leader. Just twelve months later, Bishop Richter died and young Father Gallagher automatically became the head of the Grand Rapids diocese.

Diocese Grew Fast

His installation as bishop of Detroit diocese—which comprises 29 populous counties—came two years later, on November 18, 1918. Here he soon gained the deserved title of the "building bishop," because he continued with tireless zeal to bring the physical equipment of the church up to the needs of the ever-expanding population of the Auto City.

More than half the churches now in this metropolitan area were established at his direction ,as well as the majority of the parochial schools therein; more than 100 new parishes were established; 275 priests were ordained; universities, hospitals, convents, charitable institutions sprung up.

A militant believer in human liberty, the bishop likewise displayed a keen interest in economics, industry, sociology and politics. On matters affecting American life, he was always outspoken in his approval or disapproval. His characteristic frankness on political matters was demonstrated when the London Naval Pact came before the Senate for confirmation in 1930. President Hoover threatened to keep the upper house in session all summer, if necessary, to secure a favorable vote. Bishop Gallagher thereupon publicly assailed the president's course, interpreting it as an attempt to limit and coerce legislators elected by the people. Consequently, he urged the Senate to stand its ground in the interests of representative government, declaring that President Hoover was attempting to exceed his rightful powers.

Took Vigorous Stand

On another occasion, the bishop voiced a forceful protest against President Coolidge's declaration of an embargo against exportation of arms to Mexico during the troubles of 1926. The administration contended that it was acting in the interests of neutrality, but the Detroit bishop took the stand that arms and ammunition were being sold, with Coolidge's approval, to the Calles government, while the so-called rebels, struggling to free themselves from a bolshevistic and atheistic armed minority," were being denied the power of resistance.

Again in 1920 and 1924, Bishop Gallagher was active when efforts were made to outlaw church schools in Michigan, and to put handicaps on various Catholic activities. He launched a powerful counter-attack, and the contemplated legislation was badly beaten. Eventually the question was taken out of politics as a result of a Supreme Court decision which affirmed the rights of sectarian schools.

Thus, throughout the entire life of Bishop Gallagher, we find him ever crusading for the rights of human liberty. Despite all this energetic activity, however, he maintained a delightful capacity for friendship and a pleasing spirit of geniality which endeared him to many. Because of his informality in personal contacts and his ready Irish wit, he was one of the most widely loved of churchmen.

EYES and EARS

(Continued from Page 4)

ferred to the address of Washington in 1794, of Jackson in 1829, of Lincoln in 1861, of Roosevelt in 1932.

This question compels the rational minds' attention: Why was the issue dodged?

* * *

No one denies the inalienable right of labor equitably to share the increasing profits of industry. That is the barest kind of justice.

But just as much to the point is the truism that the shackling by deadlock strikes of industries which employ hundreds of thousands of men and women, and supply the life blood to tens of thousands of retail businesses, is bad for the prosperity of both labor and capital and, above all, of the 130-million Americans who, either directly or indirectly thrive as our machines run smoothly, suffer when they are stilled for any reason.

The New Deal came into power to keep our machines running for the benefit of all the people.

New Deal laws were passed for that purpose. They are now on the statute books of the nation. Why are they not already functioning? Long since the automobile strike crossed the boundaries of the state of Michigan. It directly affects many states, indirectly, all the states.

Has John Lewis tacitly been given a free hand to take industry by the neck and shake it at his will? We hope not. Anyone who gives the matter a second thought must admit that such a policy could bring about nothing but national industrial chaos and with it the artificially produced pangs of depression.

There are many of us who believe that rugged individualism characterizes John Lewis just as surely, just as dangerously as it characterized the biggest baron of the golden age of Hoover.

There are "Economic Royalists," to be sure; but there are also "Royalists of Labor." Both are ambitious; both are ego-maddened; both are equally destructive of peace, prosperity and the pursuit (by 130 million normal people) of happiness.

* * *

The president has the power of all the people behind him. He is the most powerful single man our country has ever known.

He is the one man powerful enough to intercede in our new civil war, to bring impartial justice to all and to restore the peaceful pursuit of a new and better brand of prosperity.

Why does he not act?

The People Speak . . . .

From a Letter To The Cleveland News

To the Editor:

Why every great humanitarian is persecuted is a mystery to me.

Look how they persecuted that great humanitarian Father C. E. Coughlin. No man in America ever fought harder for a just living annual wage. He has consistently pointed out the inadequacy of the hourly wage system, and the evils of modern capitalism, which concentrates wealth in the hands of a few on the one side and want in the midst of plenty on the other.

Despite the fact that he has always fought for the underdog he has never been unfair to capitalism. **He only condemns the evils in the system.**

I would like to see Father Coughlin appointed a neutral member on an arbitration committee to end the GMC strike. Both sides would be assured a square deal.

—F. X. Baker.

East Cleveland, Ohio.

Auto Strikers "Got There First"

To the Editor:

I am in a position to know that the "sit-downers" had no intention whatever of striking without first meeting with the management, until the latter tried to pull a fast one by moving dies. Had the workmen waited they felt that their cause would have been lost. It's simply a question of who gets the drop first! You may publish this if so desired.

—Mrs. John Seymour.

Flint, Mich.

Lewis Is Seen As Labor's Hope

To the Editor:

Please stop attacking John L. Lewis, the most promising, admirable and dynamic labor leader that has appeared on the American labor scene in years.

Please stop flirting with the auto magnates of GMC and all other economic despots who recognize in Lewis a threat to their vested interests.

Please remember November 3rd!

—F. X. O'Brien.

Kalamazoo, Mich.

Editor's Note: No issue of SOCIAL JUSTICE has "attacked" John L. Lewis. In a series of articles now appearing in this paper the background of this mine leader, who aspires to replace the American Federation of Labor with his own kind of a union, is being discussed, for the information of labor as well as for other readers. In no case will SOCIAL JUSTICE "flirt" with either side. To tell the whole story—**and the "story behind the story"**—is the aim.

Most Americans Do Not Understand

To the Editor:

First of all I want to say that I am the son of a Methodist minister.

The only reason that all Americans haven't endorsed the 16 principles that would make America safe and free for the Americans is that they **do not understand.**

Let all of us know what we're talking about, then keep hammering all together every day and all over the country at the same time, and don't let us be kidded by the present would-be prosperity.

This is Father Coughlin's job. May he carry on!

—Reginald D. Wilson.

Baltimore, Maryland.

"Social Justice" Will Tell the WHOLE Story

To the Editor:

Your apparent worry concerning the effectiveness of the new method of "sit-down" striking causes me to wonder why you oppose the workers employing this logical safeguard against strikebreakers taking their jobs. I can understand why the Sloans have become horrified because of the workers having placed themselves in such a strategic position, but I fail to understand your position in the matter, surely, this article will obligate the Sloans, Morgans, du Ponts, et al to feel most kindly toward you, and at the same time make the worker feel as though he has been dealt a blow beneath the foul line.

Do you hope to increase the circulation of SOCIAL JUSTICE by speaking the language of a group who between the years of 1926 and 1929 took such a prohibitive toll from the fruits of the automotive industry that enabled these masters to pay dividends long after their workers were on the streets without jobs? Uncle Sam by feeding these unfortunates probably avoided a situation as deplorable as any the world has ever witnessed, the result of a maddened populace blinded to the law of reason because of hunger.

You champion an annual living wage. Do you believe such a thing possible because of the goodness of the Sloans? Do you believe such a thing possible by the workers leaving the job and permitting the Sloans to fill their places with STRIKEBREAKERS? Don't you know that the workers will be able to get **only what they can compel the Sloans to give,** and they can keep only what they can hold through their economic strength. Think this over: which group of workers manifest greater economic strength, those who keep the STRIKEBREAKERS from taking their jobs, or, the group who desert the plant and permit the STRIKEBREAKERS to beat them in their strike?

Having been a victim of the old method of striking, I know whereof I speak. If ever the workers enjoy an annual living wage, it will probably be because they stayed on the job and whipped the bosses, and not because they left the job and took a whipping.

—J. J. Meagher.

Bloomington, Ill.

Editor's Note: Your letter says what SOCIAL JUSTICE has repeatedly said; namely, that the sit-down strike technique is an answer to employers' system of factory "spies" and imported strikebreakers. If the owners of industry get any joy out of Father Coughlin's "Message to the Owners of Industry" in this and preceding editions of SOCIAL JUSTICE they are welcome. We are simply trying to give an impartial picture of the strike situation **by printing both sides and the "story behind the story,"** an attitude that you cannot find in any published newspaper. Answering your question, SOCIAL JUSTICE does hope to increase its circulation to a million and a quarter before Easter. SOCIAL JUSTICE is not "taking sides" it is trying to tell the whole story!

"Free Air Does Not Mean Broadcasting," Reader Says

To the Editor:

Being a regular reader of your valuable paper, including, of course, the "People Speak" column, I oftentimes wonder if the writers of most of the letters, in expressing their deepest regrets for Father Coughlin's absence from the air waves, give serious thought as to why he quit the air, and if the same serious thought is given as to how to get him back.

Obviously they don't, according to many letters sent the editor: "We want you on the air, Father Coughlin"—"I just hope and pray Father Coughlin will decide to go back on the air again"—"This must not be: we want to hear your golden voice again, Father Coughlin"—"I can't understand why Father Coughlin doesn't broadcast any more"—"I'm sure he would have lots of listeners, I miss him terribly."

There are lots more, but this will suffice as an example.

However, I take my hat off to a letter from Providence, R. I., headed—"What They Miss." It runs something like this:

> "I trust when Father Coughlin does come back on the air, the people will have the backbone and courage to support him financially and otherwise, and not be just rabble rousers and double crossers."

We can only assume that these writers feel that Father Coughlin is gifted with some uncanny, mythical, clairvoyant powers, and all he has to do is simply wave his magic wand — then, presto, $15,000 rolls into his hat from nowhere, the amount necessary for just one national hook-up broadcast!

I agree it is quite probable that the directing heads of big broadcasting companies are swell, congenial, affable gentlemen, but, if dollars and cents is the one link that holds that apparent beautiful friendship, and happens to snap, then they immediately become, shrewd, hard-headed, cold-blooded business men; that's how they built their mammoth business, sentiment, puppy love or promises are foreign to their business methods; their motto is "Money on the Line" or else.

As a matter of fact, no business was ever built on promises, and for Father Coughlin to even think of assuming the many headaches of a big broadcasting bill to gratify the whims and wishes of millions of "listeners" would, in the writer's estimation, be not only screwy, but commercial suicide in its worst form.

Personally, I feel at least 75 per cent of said letters are written with the very best well meaning thoughts in the world for Father Coughlin, but they either unintentionally, or thoughtlessly, forget the all-important part of any broadcast, or they believe in "God-given" FREE AIR.

In closing, I wish to state there isn't a person on this big green earth who looks forward with more pleasure to Father Coughlin's broadcasts than the writer, but if tossing around and laying awake night, and continuous distasteful begging days, is the price Father Coughlin must pay, then I say with all sincerity, and with the deepest regrets, I prefer sacrificing in the future all of those beautiful hours of hallowed memories I have spent with him in the past, especially if in the doing so it means new life, better health, ideal contentment and happiness for Father Coughlin.

And when God opens his windows in heaven, may He pour out fountains of blessing upon him.

In case there is some narrow-minded religionist reads this letter, I wish to state the writer is and has always been a straight-laced Presbyterian, but who believes "right is right" regardless of one's religious beliefs.

—J. M. G.

Columbus, Ohio.

Praises Idea Of Laurel Wreath

To the Editor:

The Social Justice Laurel Wreath is the finest work of this age. Please go down through each state in the Union and Alaska, Hawaii, Porto Rica and all the rest, so that the world may get a big eye-opener.

—Philip L. Swager.

Olive View, California.

Congratulations To Nunn-Bush Firm

I wish to express my congratulations to the Nunn-Bush Shoe Company of Milwaukee, Wisconsin, upon being awarded the "Laurel Wreath of SOCIAL JUSTICE" as announced in the issue of January 4, 1937. It is gratifying in this age of greed that we can find someone with enough pioneering strength to steer a new course for the benefit of mankind.

In view of this signal honor I pledge myself to remain a loyal customer of Nunn-Bush shoes as my contribution to this Americanism that you have had the courage to practice. If you treat your employes humanly, you certainly will treat your customers equally humanly. Your innovation for social justice is my guarantee of honest merchandise at an honest price.

—Fred A. Geier.

Cincinnati, Ohio.

Keeping Books On Earnings in Iowa

To the Editor:

I saw an article in SOCIAL JUSTICE entitled "Wages Lag Under Rising Living Cost" and the figures under budget are $1,663.80. Now how would you or anyone else like to live and raise a family of 12 with the following figures? My wages are 10 cents per hour more than the majority in these parts of Iowa and, besides, we live in the garden spot of the United States.

Total labor earned, 1932	$327.00
Total labor earned, 1933	299.07
Total labor earned, 1934	495.50
Total labor earned, 1935	689.10
Total labor earned, 1936	922.66

These figures are correct to the penny as I keep books of every cent earned or spent.

—John Nordstrom.

Algona, Iowa.

Loyalty in Lebanon For Modern Moses

To the Editor:

This is my first letter to SOCIAL JUSTICE. I have so much to say but what can I say that hasn't been said before by so many of Father Coughlin's faithful followers? Father Coughlin: A fearless leader! A brave and courageous man! One who so loves his brothers that he would lay down his life, if need be, for them!

You see, Mr. Editor, it's all been said before. The only thing left for me to say is: "I am very grateful to God for living in this age, so I am able to witness this 'Modern Moses' in his efforts to free his people from the bondage of the present day Pharaohs."

I'll do my best to do my humble part in this great work.

—V. W.

Lebanon, Pa.

Questions and Answers

Debt-Free Money

Question: Are the United States Notes issued by Lincoln still in existence and use?

—William Farrell.

Answer: Yes. Approximately $346-million are still in use. This money bears no debt interest at the point of origin.

"Closed" by Whom?

Question: What is the attitude taken by Social Justice toward the closed shop? Is the closed shop not slightly Communistic?

—Leo Fogel.

Answer: The answer to this question was explained in last week's SOCIAL JUSTICE. However, further details are given in the labor stories of this edition.

Data on Congress

Question: Where can I write to obtain copies of the bills proposed by Congress?

—Jos. H. Ebenhoch.

Answer: All bills proposed by Congress are printed in the Congressional Record, which may be obtained for $1.50 per month from the Superintendent of Documents, Government Printing Office, Washington, D. C.

International Bankers

Question: Why are the Federal Reserve Bankers called international bankers?

Answer: (1) Because they export gold from the country; (2) because they manipulate international loans; (3) because they manipulate our government bonds.

Youth Center Coast Suggestion

To the Editor:

After reading "The People Speak" in SOCIAL JUSTICE, one is convinced that Father Coughlin's friends earnestly desire to show their appreciation of his heroic, unselfish work for God and country. Many good suggestions have appeared from time to time during the past few months in SOCIAL JUSTICE—"spiritual bouquets," "double circulation of newspaper" and others.

Many of the ideas previously advanced by loyal friends might be carried out by groups in different localities without interference with this suggestion—start a Father Coughlin Youth Center. When we consider Father Coughlin's zealous efforts to make the visions of young America real, we can readily believe that aid given for this cause would win his approval.

Imagine the benefits to society resulting from a Youth Center under Father Coughlin's wise guidance. One thing is certain, Father Coughlin deserves more encouragement, honor and gratitude than he will ever receive from most enthusiastic supporters.

—Loyal Los Angeles Friend.

Los Angeles, California.

Shall It Be Honesty or Compromise?

By Father Coughlin

During the past week a few labor unionists, whose battle I have been fighting for more than ten years, have canceled their subscriptions to SOCIAL JUSTICE. In each instance the alleged reason for this action was related to the fact that I questioned not the sincerity, but the methods employed by John L. Lewis.

I knew that this would happen. I know that more cancellations will result from the present issue of SOCIAL JUSTICE. Nevertheless, honesty must come before compromise. While I am wholeheartedly with the efforts of all good men to lift the burdensome cross from the shoulders of labor, I will never ask the laboring man to throw down the cross and lift aloft the sickle and hammer as his emblem of deliverance!

Right vs. Wrong

I will never ask the laboring man to temporize with hypodermics of higher wages based upon a Federal Reserve Bank note and a fluctuating cost of living. I will never ask the laboring man to attempt to bring about reforms through the process of fighting evil with evil.

This is a contest between right and wrong in which we are engaged. This is a battle between Christianity and Communism into which we are preparing to enter. This is a call to arms.

All of us are asked to take up the sword of faith and to protect ourselves with the helmet of salvation. The machine gun of error and the gas mask of intimidation have no place in our equipment. This is the moment when everyone of us must learn that life on earth is a warfare: One army, captained by Christ, the other, marshaled by Chaos.

In the meantime some of us must fall under the barrage of misunderstanding. Nevertheless, I ask you most earnestly to bestir yourself in the cause of social justice if you deem it advisable for this paper to continue its offensive against the enemy. For three consecutive weeks I have sought your assistance either to gain new subscribers or to undertake distributing at least 25 papers in your neighborhood. Few of you have responded.

With Your Co-operation

What should be my conclusion? Unless your co-operation is forthcoming, there is only one logical conclusion for me to adopt.

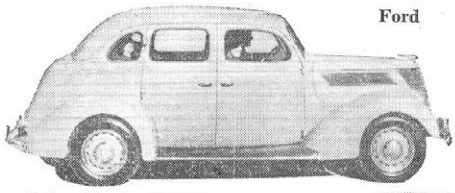
With your co-operation made manifest, I now return to the air to battle, not for compromise, but for honesty; to fight for justice for all; to stand for truth and to oppose error wherever it is found.

These lines are addressed directly to you who are reading them.

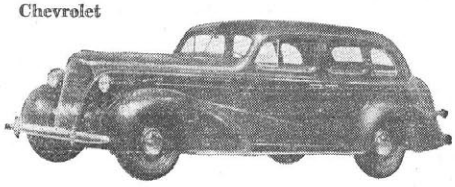
Kindly use blanks printed herewith. Those on the left are for the renewal of your subscription or the new subscription of a friend. The one on the right is an order blank for 25 papers, which you will try to distribute each week among your friends at a profit for yourself.

Contest Winners Given Choice of These Cars

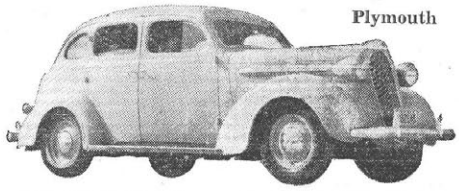
Ford



Chevrolet



Plymouth



Interest in the "KNOW SOCIAL JUSTICE" Contest will take a mighty spurt this week when it is learned that two handsome automobiles have been added to the list of prizes.

The winner of the Second Prize in this great nationwide campaign of social justice education will now receive $1,000.00 in cash in addition to the choice of a beautiful 1937 model Ford, Plymouth or Chevrolet sedan.

The happy person who comes out third best in the contest will be awarded $400.00 in cash and also the choice of a brand new model Ford, Plymouth or Chevrolet sedan.

Of course, the Grand Prize still remains at $2,500.00 in cash.

The way is now clear for you not only to take a little time out each week and strike for fortune in cash, but also to win for yourself and your friends an automobile for that summer trip. Think of the possibilities! A new gliding car and all the money you need to keep it up and operate it.

These can be yours—the Grand Prize of $2,500.00—can be yours for only a few minutes spent in working out answers to questions on Father Coughlin's great program of social justice. You have listened over the air to our great leader time and again. You KNOW what he stands for. You should be able to set down the proper answers to any question asked concerning Father Coughlin's principles in a few seconds of time. But, can you?

Try it in this great contest. Educate yourself in the economic and social tenets of Father Coughlin by testing your knowledge through the "right and wrong" method.

You can start this very day. In today's contest announcement you will find a "Past Pictures Coupon." Clip this, fill in your name and address and mail it at once to our "Contest Editor." He will send you immediately all past pictures which have appeared in the contest. When you have all pictures and questions on the table you can sit down with a friend or relative, go over the simple questions, and set down your answers.

It could mean the happiest year you have ever lived.

These Michigan Dealers Can Supply Social Justice

Ann Arbor—
A. F. Dettling,
1119 S. Main St.

Battle Creek—
H. B. Van Buran,
87 Sharon Ave.

Bay City—
G. L. Neering,
302 S. Farragut St.

Birmingham—
James Kelley
Birmingham Theater Bldg.

Highland Park—
Mrs. Anna Parker,
140 Church St.

Jackson—
J. C. Welch,
248 E. Euclid Ave.

Dearborn—
Patrick E. Mangan
14233 Barclay St.

Dominic Nichols,
4607 Jonathon St.

Flint—
Willis E. Cummings
2512 Tyrone St.

Grand Rapids—
Frank A. Olsheski,
1585 Plainfield Ave.

Lansing—
Max B. Loomis,
251 Marshall Ave.

Mount Clemens—
Emil Walters,
Box 125, Route No. 4

Social Justice Publishing Co. Renewal Coupon
Box 150, Royal Oak, Michigan.

Gentlemen:

Please renew my subscription for SOCIAL JUSTICE, to begin immediately upon the expiration of my present subscription. I enclose.....in payment therefor ($2 a year).

My address is:

.....
(Name)

.....
(St. or RFD)

....
(City) (State)

Social Justice Publishing Co. New Subscription
Box 150, Royal Oak, Michigan.

Gentlemen:

Enclosed please find .....($2 a year) for a new subscription to SOCIAL JUSTICE, to begin with the current issue.

Please address the paper to:

.....
(Name)

.....
(St. or RFD)

....
(City) (State)

Circulation Department Order for Papers
Social Justice Publishing Co. Trial Order ☐
Box 150, Royal Oak, Michigan. Permanent ☐

Gentlemen:

Please send me.....copies of SOCIAL JUSTICE edition dated.....for which I agree to pay your wholesale rate of 2½ cents per copy.

Please send me also instructions and rules for the regular handling of your paper in my community.

You may express the papers to me at the following address:

.....
(Name)

.....
(St. or RFD)

....
(City) (State)

Extra! Two Handsome Automobiles Added To $7,000 Contest Cash Awards

Questions For This Week

Picture No. 13

Picture No. 14

MAKE YOUR SELECTION BY NUMBER FROM THE FOLLOWING LISTS:

1. The lending of genuine wealth by bankers.
2. High wages to workers.
3. Low wages to workers.
4. Overproduction of genuine wealth.
5. Underproduction of genuine wealth.
6. Fictitious bank loans.
7. High prices of raw materials.
8. Increased use of machinery.

1. The power to elect representatives.
2. The power to issue and regulate money.
3. The power to trade and make treaties with foreign nations.
4. The power to amend its Constitution.
5. The power to make war.
6. The power to control and maintain freedom of the seas.

USE THIS COUPON IF YOU HAVE ALREADY ENTERED CONTEST

Fill in This Coupon and Mail with 10 Cents in Coin
NOT NECESSARY TO RETURN PICTURE
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 13 For Question No. 13 I Select Answer No. ☐ No. 14 For Question No. 14 I Select Answer No. ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....STATE.....

AN EXTRA COUPON FOR A FRIEND OR RELATION

Fill in This Coupon and Mail with 10 Cents in Coin
NOT NECESSARY TO RETURN PICTURE
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 13 For Question No. 13 I Select Answer No. ☐ No. 14 For Question No. 14 I Select Answer No. ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....STATE.....

How to Proceed as a Contestant

1. All questions are based on the principles of social justice as laid down by Father Coughlin.
2. Study each question for a few moments. Don't rush. Read each of the suggested answers aloud. You will notice many of them are wrong answers. There is only one best or most appropriate answer to each question. That's the one you want.
3. When you have selected what you consider the proper answer fill in the coupon by writing the number of your selected answer in the little square opposite the large black number of the question.
4. Send in your coupon WEEKLY with 10 cents in coin (not stamps). Each coupon bears your answers to two questions. Therefore, the total outlay to a contestant is $2.50, 10 cents per week for 25 weeks.
5. Immediately you enter the contest you will receive Father Coughlin's book, "MONEY: QUESTIONS AND ANSWERS." This book will aid in answering contest questions.
6. You may, if you wish, pay up in full your 10 cents per week by sending the whole $2.50. You then will send in your coupons weekly without further remittance.
7. If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3," etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.

Address Contest Mail To—

"CONTEST EDITOR"
SOCIAL JUSTICE
Royal Oak, Michigan

Read The New List of Prizes

Grand Prize
$2,500.00

SECOND PRIZE $1,000.00
And a Ford, Plymouth or Chevrolet Sedan

THIRD PRIZE $ 400.00
And a Ford, Plymouth or Chevrolet Sedan

FOURTH PRIZE $ 100.00

Four Prizes of $50.00 Each

100 Prizes of $10.00 Each

260 Prizes of $5.00 Each

Choice of 3 Cars Goes To Winners of Second and Third Cash Awards

UP GOES THE PRIZE LIST IN THIS GREATEST OF CONTESTS!

This week two beautiful automobiles have been added to the Second and Third Prizes. The way the situation now stands, the leading awards which will go to readers of SOCIAL JUSTICE who show they know the program of Father Coughlin, are as follows:

A grand Prize of $2,500.00 to the man or woman, boy or girl, who comes out on top. A Second Prize of $1,000.00 PLUS your choice of a handsome Ford, Plymouth or Chevrolet sedan. A Third Prize of $400.00 PLUS your choice of a Ford, Plymouth or Chevrolet sedan. A Fourth Prize of $100.00. Four Prizes of $50.00 each. One Hundred Prizes of $10.00 each. And 260 Prizes of $5.00 each.

Was there ever before you a chance like this to strike for fortune — pleasure — education — entertainment?

Think what $2,500.00 could mean to you. Think of the long evenings of next summer when a charming, new car could be yours BESIDES a neat fortune in cash—merely for a few minutes of self-education each week in answering simple questions on Father Coughlin's humane, principles of social justice.

YOU CAN START RIGHT NOW. Send for all past pictures which have appeared in the Contest. Use the Past Pictures' Coupon below. Delay no longer. That Past Pictures' Coupon will bring you up-to-date with every other contestant.

If you are already entered, just work out your No. 13 and No. 14 questions and send them in.

If you are not yet entered—NOW is your time.

Contest Rules

1. Open to all readers of SOCIAL JUSTICE, except employes of Reverend Father Coughlin, members of the former National Board of the National Union for Social Justice, or members of their families.
2. Two pictures each week for 25 consecutive weeks, beginning Monday, December 21, 1936. Each picture contains a question concerning the principles of social justice laid down by Father Coughlin.
3. A Grand Prize of $2,500 will be awarded to the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the questions appearing in all 50 pictures and otherwise complying with these rules. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in order of their correctness.
4. In order to qualify as a prize-winner, the contestant is required to send in 10 cents in coin (not stamps) with each weekly coupon. The remittance of 10 cents in coin each week is in payment for Father Coughlin's book, "Money: Questions and Answers." Purchase of this book is a condition for entering the contest.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for coupons arriving unduly late. By entering the contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.
6. In event of ties additional pictures and questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate coupons. Neatness will not count.
8. Any inquiry the reply to which could not affect outcome of contest will be acknowledged.
9. A contestant may send in any number of sets of answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set will be entitled to one book for each set submitted.

WATCH THIS

Contestants are reminded that remittances made under the rules of the contest DO NOT apply on the subscription price of SOCIAL JUSTICE. Neither does a yearly subscription entitle one to participate in the Contest. Contest remittances are in payment for Father Coughlin's book, "Money: Questions and Answers." Proceeds of the Contest will be used by the Radio League of the Little Flower to spread social justice.

Past Pictures Coupon

"CONTEST EDITOR," SOCIAL JUSTICE
ROYAL OAK, MICHIGAN

I wish to enter the "KNOW SOCIAL JUSTICE" Contest at once and be on an even footing with all other contestants.

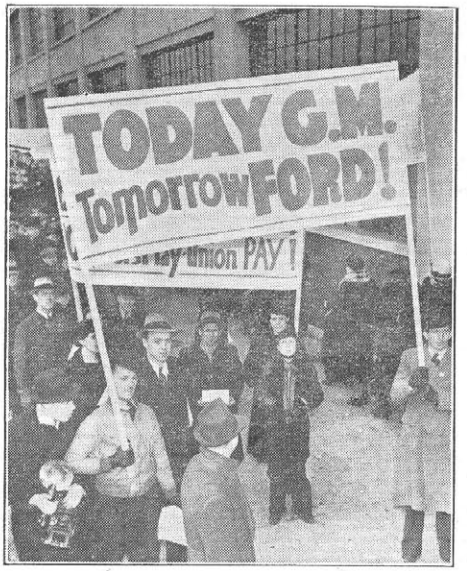
Please send me all Past Pictures which have appeared up to date.

My Name Is .....

My Address Is .....

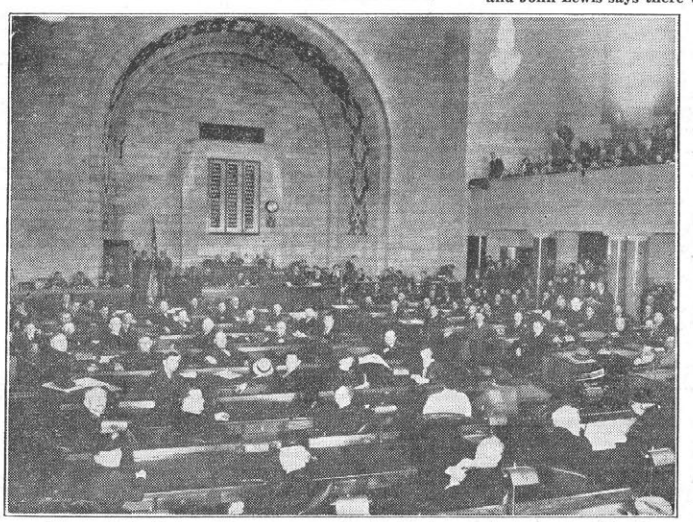
Town or City..... State.....

Picture Highlights of the News



"Today G. M., Tomorrow Ford," this threat of spreading general strike, regardless of justifiable labor abuses, is one of the ominous notes of the auto strike.
(Wide World Picture.)

Strikers in the Fisher Body plant at Flint, Mich., are here shown feeding themselves at a plant cafeteria. Many of the sit-down strikers admit to being in the plant "under orders." They'd like to go home, they say, but threats to property and family deter them from the exercise of their own wills. There has been no "strike vote" and John Lewis says there will not be.
(Acme Picture.)



The nation's first one-house non-political legislature, undertaken by Nebraska, is here shown in its initial session at the new $10-million capitol in Lincoln.
(Acme News Picture.)

Crown Princess Juliana of the Netherlands and her bridegroom, Prince Bernhard, are here shown at their wedding in the church of St. James, The Hague.
(Wide World Photo.)

A new means of insuring peaceful picketing has been put into effect by the striking maritime unions in San Francisco where designated union men of the Maritime Federation Patrol, wearing their "M. P." arm bands, patrol the waterfront strike scene and the seamen's gathering places. This official strikers' police force quells threatened disturbances and also keeps an eye open for the intrusion of radical agitators.
(Acme Newsphoto.)

R. O. Printing Company
Royal Oak, Michigan